

THE
CLERGYMAN'S
COMPANION

I N

VISITING the SICK.

B E I N G

A COLLECTION of the following
Particulars for that Purpose;

VIZ.

- | | |
|---|--|
| I. The Manner of Visiting
the Sick; extracted chiefly
from Bishop Taylor. | IV. Some other Prayers and
Forms, with a very great
Variety of Occasional
Prayers for the Sick: Col-
lected, for the most part,
from the devotional Writ-
ings of some of the most
eminent Divines of the
Church of England. |
| II. The Order for Visitation
of the Sick out of the
Common-Prayer Book. | |
| III. The Communion of the
Sick. | |

To which are annexed,

The Offices of Publick and Private Baptism.

The NINTH EDITION.

*Is any sick among you? Let him call for the Elders of the Church,
and let them pray over him. St. James v. 14.*

L O N D O N:

Printed for A. WILDE, J. RIVINGTON, W. JOHNSTON,
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RICHARDSON. M.DCC.LXIV.





To His G R A C E

The most Reverend Father in God,

T H O M A S

Lord A R C H B I S H O P

O F

C A N T E R B U R Y,

Primate of all *England*, and Me-
tropolitan, &c.

May it please Your Grace,

T H A T especial Regard which
is due to *Your Grace*, as *Head*
of the *Sacred Order*, to whom my
Labours are here submitted; and

The DEDICATION.

that truly apostolical Example of the First Christian Piety and Charity, which Your Grace has so long set in the highest Station of the Church, are the Motives which at first emboldened me to inscribe these Papers to Your Grace's Name.

Longer Time and maturer Thinking have shewed me how imperfect they were; and I could not, with any Sense of Duty or Manners, bespeak the Candor of my Brethren, upon that Account, and not, at the same Time, ask Pardon of that most Reverend Primate, under whose Protection I had placed this little Work, which needs so much Apology.

Much Apology, I mean, in Behalf of the Compiler, but not, as I humbly conceive, for the Usefulness of the Design, nor for the Materials out

The DEDICATION,
out of which this *Piece* is chiefly
compos'd.

There is no *Care* more deeply in-
cumbent upon Us, than to deal *faith-*
fully and charitably with Souls which
are upon the *Wing* for *Eternity*:
And as it requires the *utmost Christian Skill*, to make the sick Man
depart, not in *Fantastick*, but in
Solid Peace; not in *Vain*, but in
Sure and Certain Hope; so I have
taken Care to furnish *Materials* for
this *good Work*, either out of the
Liturgy, or *unexceptionable Fathers*
or *Writers* of our *most excellent Church*.

I have now set my *last Hand* to
these Papers, and beg Leave still to
lay them under the *Protection* of
Your Grace's Patronage; beseeching
Your Grace to pardon the Dedica-

The DEDICATION.

tor's *Presumption*, for the Sake of
that Good at which he aims ; and
praying, That *God* would *Crown*
Your Grace with all *Temporal* and
Eternal Blessings.

I am,

May it please Your Grace,

Your Grace's most obedient Son,

S DESD
and most humble Servant,

J. W.



T H E P R E F A C E.

AS this Collection hath been so well accepted of, as to pass through so many Editions, I think it needless to take any further Notice of some Objections heretofore (of no great Weight) against it.

I am not insensible, that a Work of this Kind should much rather have been the Product of a Publick than a Private Hand: But as none appeared to do it; as there seemed to most to be a general Want of it, and as that Want, I thought, might in a great measure be supplied by a proper Collection of fit Materials, from the Writings of some of our most eminent Divines, I thought I might safely undertake it, for the Benefit of myself and others; especially too, since the 67th Canon of our Church seemed to give me full Liberty so to do.

The P R E F A C E.

Upon these Motives, and with this View, I first set about it, and have done the best I can to bring it to Perfection; short indeed of what an abler Hand might have performed, and imperfect still, I fear, after all my Care; but nevertheless, as I had none but good and justifiable Ends in it, I humbly presume I shall the more easily be forgiven its lesser Imperfections, for the Sake of that greater Good, which is intended by the Whole.

Such as are desirous of seeing more upon this Subject, may consult Dr. Stern, De Visitacione Infirmorum, Mr. Kettlewell's Trial and Judgment of the Soul in Sickness, The Sick Man visited, &c.

The Reason of my annexing the Offices of Baptism, so foreign to the rest of the Matter, I must own to be purely from the Request of some who thought, if they were printed in so fair a Character, in a Book so frequently made use of, they might be serviceable to many in some particular Cases, and of no ill Consequence (as far as they or I could apprehend) in any: For though it hath been objected that this might open a Gap for too great a Liberty of baptizing in Private, yet I cannot see how Occasion can be given or taken for it from hence, any more than from their being in the Communion-

The P R E F A C E.

Book : The *same* Obligation which lays a Restraint upon us in one Place, must do it also in another ; and I presume no Clergyman will take the *Liberty* of Baptizing privately, but upon a just Occasion.

The LXVIIth C A N O N.

Ministers to visit the Sick.

W HEN any Person is dangerously sick in any Parish, the Minister or Curate, having Knowledge thereof, shall resort unto *him* or *her*, (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their Distress, according to the Order of the Communion, if he be no Preacher ; or if he be a Preacher, then as he shall think most needful and convenient, &c.

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*The Manner of Visiting the Sick: or,
The Assistance that is to be given
to sick and dying Persons by the
Ministry of the Clergy.*

S E C T. I.

IN all the Days of our spiritual Warfare, from our Baptism to our Burial, God has appointed his Servants, the Ministers of the Church, to supply the Necessities of the People, by Ecclesiastical Duties: And prudently to guide, and carefully to judge, concerning Souls committed to their Charge.

And therefore they who all their Lifetime derive Blessings from the Fountain of Grace, by the Channels of Ecclesiastical Ministries, ought then more especially to do it, in the Time of their Sicknes, when their Needs are more prevalent, according to that known Apostolical Injunction, *Is any Man sick among you, let him send for the Elders of the Churcb, and let them pray over him, &c.*

The

2 *The Manner of Visiting the Sick.*

The Sum of the Duties and Offices, respectively implied in these Words, may be collected from the following Rules.

S E C T. II.

Rules for the Manner of Visiting the Sick.

I. **L**E T the Minister be sent to, not when the Sick is in the Agonies of Death, as it is usual so to do, but before his Sickness increases too much upon him: For when the Soul is confused and disturbed by the Violence of the Distemper, and Death begins to stare the Man in the Face, there is little Reason to hope for any good Effect from the spiritual Man's Visitation. For how can any regular Administration take place, when the Man is all over in a Disorder? How can he be called upon to confess his Sins, when his Tongue faulters, and his Memory fails him? How can he receive any Benefit by the Prayers which are offered up for him, when he is not able to give Attention to them? Or, how can he be comforted upon any sure Grounds of Reason or Religion, when his Reason is just expiring, and all his Notions of Religion together with it? Or, when the

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Man, perhaps, had never any real Sentiments of Religion before?

It is therefore a Matter of sad Consideration, That the Generality of the World look upon the Minister, in the Time of their Sicknes, as the sure Fore-runnet of Death; and think his Office so much relates to another World, that he is not to be treated with, as long as there is any Hope of living in this: Which is a fatal Mistake that many Thousands, 'tis to be feared, run themselves into; who neglecting to *set their House in Order*, in the Beginning of their Sicknes, drive it off till the last: And then the Minister is sent for in a Hurry, and he comes and says a few Prayers over the Sick, and soon after the Man dies, and God only knows what becomes of his Soul.

To prevent therefore so great a Hazard of miscarrying, it is highly requisite the Minister be sent for, when the sick Person is able to be conversed with and instructed; and can understand, or be taught to understand the Case of his Soul, and the Rules of his Conscience, and all the several Bearings of Religion, with Respect to God, his Neighbour, and Himself. For to prepare a Soul for its Change, is a Work of great Difficulty; and the Intercourses of the Minister

4 The Manner of Visiting the Sick.

nister with the Sick have so much Variety in them, that they are not to be transacted at once. Sometimes there is need of special Remedies against Impatience, and the Fear of Death ; not only to animate, but to make the Person desirous and willing to die. Sometimes it is requisite to awaken the Conscience by *the Terrors of the Lord* ; to open, by Degrees, all the Labyrinths of Sin, (those innumerable Windings and Turnings which insensibly lead Men into Destruction) which the habitual Sensualist can never be able to discover, unless directed by the particular Grace of God, and the Assistance of a faithful and judicious Guide. Sometimes there is need of the Balm of Comfort, to pour in *Oil and Wine* (with the good *Samaritan*) into the bleeding Wound, by representing the tender Mercies of God, and the Love of his Son Jesus Christ to Mankind : And at other Times it will be necessary to *reprove, rebuke and exhort with all Long-suffering and Doctrine* : So that a Clergyman's Duty, in the Visitation of the Sick, is not over at once ; but at one Time he must pray, at another Time he must assist, advise and direct ; at another, he must open to him the Nature of Repentance, and exhort him to a Confession of his Sins, both to God and Man,

in

The Manner of Visiting the Sick. 5

in all those Cases, which require it; and at another Time, he must give him Absolution, and the Sacrament of the Body and Blood of our Lord.

And indeed he that ought to watch all the Periods of his Life, in the Days of his Health, lest he should be surprized and overcome, had need be watched when he is sick, and assisted and called upon, and reminded of the several Parts of his Duty in every Instant of his Temptation.

The Want of this makes the Visitations of the Clergy fruitless, because they are not suffer'd to imprint those proper Effects upon the Sick, which are needful in so important a Ministry.

2. When the Minister is come, let him discourse concerning the Causes of Sickness, and by a general Argument move him to a Consideration of his Condition. Let him call upon him first in general Terms, *to set his House in Order, to trim and adorn his Lamp, and to prepare himself for another World;* and then let him perform the customary Duties of Prayer, and afterwards descend to all other Particulars, as Occasion shall offer, and Circumstances require.

3. According to the Condition of the Man, and the Nature of his Sickness, eve-

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ry Act of the Visitation is to be proportioned. If his Condition be full of Pain and Infirmit
y, the Exhortation ought to be shorter, and the Minister more *instant in Prayer*: And the little Service the sick Man can do for himself, should be supplied by the charitable Care of his Guide, who is in such a Case to speak more to God for him than to talk to him: For the *Prayer of the Righteous*, when it is *fervent*, hath a Promise to *prevail much in the Behalf of the sick Person*: But Exhortations must prevail by their own proper Weight, and not by the Passion of the Speaker; and therefore should be offered when the Sick is able to receive them. And even in this Assistance of Prayer, if the sick Man joins with the Minister, the Prayers should be short, frequent, fervent, and ejaculatory, apt rather to comply with his weak Condition, than wearisome to his Spirits, in tedious and long Offices. But in case it appears he hath sufficient Strength to go along with the Minister, he is then more at liberty to offer up long Petitions for him.

After the Minister hath made this Preparatory Entrance to this Work of much Time and Deliberation, he may descend to the Particulars of his Duty, in the following Method.

S E C T.

S E C T. III.

Of Instructing the sick Man in the Nature of Repentance, and Confession of his Sins.

TH E first Duty to be rightly stated to the sick Man, is that of Repentance; in which the Minister cannot be more serviceable to him, than by laying before him a regular Scheme of it, and exhorting him at the same time to a free and ingenuous Declaration of the State of his Soul. For unless they know the manner of his Life, and the several Kinds and Degrees of those Sins, which require his penitential Sorrow, or Restitution, either they can do nothing at all, or nothing of Advantage and Certainty. Wherefore the Minister may move him to this, in the following Manner.

Arguments and Exhortations to move the sick Man to Repentance, and Confession of his Sins.

1. That Repentance is a Duty indispensably necessary to Salvation. * That to this End, all the Preachings and Endeavours of the Prophets and Apostles are di-

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rected. * That our Saviour came down from Heaven on purpose to call Mat. ix. 13. Sinners to Repentance. * That as it is a necessary Duty at all Times, so more especially in the Time of Sickness, when we are commanded in a particular Manner to set our House in order. That 'tis a Work of great Difficulty, consisting in general of a *Change of Mind*, and a *Change of Life*. Upon which account, it is called in Scripture, a *State of Regeneration*, or *new Birth*; a *Conversion from Sin to God*; a *being renewed in the Spirit of our Minds*; a *putting off the old Man, which is corrupt according to the deceitful Lusts of the Flesh*, and a *putting on the new Man, which is created in Righteousness and true Holiness*. * That so great a Change as this is not to be effected at once, but requires the utmost Self-denial and Resolution to put in Execution, consisting in general of the following Particulars: 1. A sorrowful Sense of our Sins. 2. An humble Confession of them. 3. An unfeigned Abhorrence and Forsaking of them, and Turning to the Lord our God with all our Hearts. 4. A patient Continuance in Well-doing to the End of our Lives.

These are the constituent and essential Parts of a true Repentance; which may severally

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severally be displayed from the following Motives of Reason and Scripture, as Opportunity shall serve, and the sick Man's Condition permit.

The first Part of a true Repentance is a sorrowful Sense of our Sins, which naturally produceth this good Effect, as we may learn from St. Paul (*2 Cor. vii. 10.*) where he tells us, that *godly Sorrow worketh Repentance.* Without it, to be sure, there can be no such thing. For how can a Man repent of that, which he is not sorry for? Or how can any one sincerely ask Pardon and Forgiveness, for what he is not concerned or troubled about?

A sorrowful Sense, then, of our Sins, is the first Part of a true Repentance, the Necessity whereof may be seen from the grievous and abominable Nature of Sin; as, 1. That it made so wide a Separation betwixt God and Man, that nothing but the Blood of his only begotten Son could suffice to atone for its intolerable Guilt. 2. That it carries along with it the basest Ingratitude, as being done against our heavenly Father, *in whom we live, and move, and have our Being.* 3. That the Consequence of it is nothing less than eternal Ruin, in that *the Wrath of God is revealed against all impenitent Sinners;* and the

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Wages of Sin is Death, not only temporal, but eternal.

From these, and the like Considerations, the Penitent may further learn, that to be sorry for our Sins, is a great and punishing Duty: That it does not consist in a little trivial Concern, a superficial Sigh or Tear, or a Calling ourselves Sinners, &c. but in a real, ingenuous, pungent, and afflicting Sorrow. For can that which cast our Parents out of Paradise at first; that brought down the Son of God afterwards from Heaven, and put him at last to such a cruel and shameful Death, be now thought to be done away by a single Tear or a Groan? Can so base a Piece of Ingratitude, as rebelling against the Lord of Glory, who gives us all we have, be supposed to be pardoned by a slender Submission? Or can that, which deserves the Torment of Hell, be sufficiently aton'd for by a little Indignation, and superficial Remorse?

True Repentance, therefore, is ever accompanied with a deep and afflicting Sorrow; a Sorrow that will break the Heart in Pieces, and make us so irreconcileable to Sin, as that we shall chuse rather to die than to live in it. For so the bitterest Accents of Grief are all ascribed to a true Repentance in Scripture; such as a *Weeping sorely*,

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sorely, or bitterly; a Weeping Day and Night, a Repenting in Dust and Ashes, a putting on Sackcloth, Fasting and Prayer, &c. Thus holy David; *I am troubled, I am bowed down greatly, I go Mourning all the Day long, and that by reason of mine Iniquities, which are gone over my Head, and, as an heavy Burden, are too heavy for me to bear,* Psal. xxxviii. 4, 6. Thus Ephraim could say, *After that I was instructed, I smote upon my Thigh: I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth,* Jer. xxxi. 19.

And this is the proper Satisfaction for Sin, which God expects, and hath promised to accept, as *Psal. li. 17. The Sacrifices of God are a broken Spirit: A broken and contrite Heart, O God, thou wilt not despise.*

2. The next Thing requisite in a true Repentance, is Confession of Sins, which naturally follows the other; for if a Man be so deeply affected with Sorrow for his Sins, he will be glad to be rid of them as soon as he can; and the Way for this, is humbly to confess them to God, who hath promised to forgive us if we do. *I said I will confess my Sins unto the Lord, saith the Psalmist, and so thou forgavest the Wickedness of my Sin,* Psal. xxxii. 6. So Prov. xxviii. 13. and *I John i. 9. If we confess our Sins,*

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God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness. So the returning Prodigal went to his Father with an humble Confession of his Baseness, and was received into Favour again, Luke xv. 18, 19.

And because the Number of our Sins are like the Hairs of our Head, or the Sand of the Sea, and almost as various too in their Kinds as their Numbers ; Confession must needs be a very extensive Duty, and require the strictest Care and Examination of ourselves. For *who can tell how oft he offendeth?* saith David, *O cleanse thou me from my secret Faults!*

The Penitent, therefore, should be reminded, that his Confession be as minute and particular as it can ; since the more particular the Confession is, to be sure, the more sincere and safe the Repentance.

And not only to God, but to Man likewise, in several Instances, is our Confession due : For so we are expressly commanded by St. James, *to confess our Faults one to another*, Chap. v. 16. And both Jews and Christians, we find, began their Repentance with this. Thus when Jerusalem, and all Judaea, and all the Region round about Jordan, were converted by the Preaching of John the Baptist, the Text says, *They went*

out

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out to him and were baptized of him in Jordan, confessing their Sins, Matt. iii. 5, 6. So the Greeks and Jews of Ephesus, that were converted to Christianity by the Preaching of St. Paul, made their Entrance into it by Confession of their Sins, and Declaration of their Deeds, Acts xix. 18.

And this is the best Test that any one can give of his Humility, Sincerity, and Conversion, when he thus judges and condemns himself, and gives Glory to God, as 'tis particularly so called in the Case of *Achan*. By confessing our Sins in this manner, we effectually kill the Root of Pride, and acknowledge the Justice of God in punishing us: And by such an Act of Judging ourselves here, we may prevent the more angry Judgment of God hereafter; for if we would judge ourselves, as St. Paul says, 1 Cor. xi. 31. we should not be judged of the Lord.

The Penitent, therefore, should be instructed, that all Sins, which require particular Acts of Restitution, ought to be confess'd to the injur'd Party, and Satisfaction made.

* That in Case of great Inconveniences (where no real Benefit can accrue to God or Man by it) or in impossible Cases of doing it, (as by the Death or Absence of the Party, &c.) the Confession and Satisfaction

is

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is then to be made in the most prudential Manner, and to the most proper Person.

* That the most proper Person for Confession of Sins in this, and all other Cases which require it, is (generally speaking) the Minister, from whom the Penitent is to receive the Benefit of Absolution, and the Sacrament of the Body and Blood of our Lord. * That all Sins which are of a flagrant Nature, and such as are a Burden to the Conscience, should in all Reason as well as Religion be confessed to him; since as he is Physician of Souls, he cannot tell how to administer so effectually to their Necessities, if the Case be not opened to him (a).

For a further Motive therefore to this so necessary a Duty, the Penitent should be made sensible of the high Privileges and Authority of the ministerial Office. * That God hath made Ministers the Publishers and Dispensers of his Pardon for Sins, by the Commission of the Sacramental Seals of the Gospel to them, and by the

(a) *Si tacuerit qui percussus est, & non egerit pœnitentiam, nec vulnus suum Fratri & Magistro voluerit confiteri ; Magister qui linguam habet ad curandum, facile ei prodeſſe non poterit. Si enim erubescat ægrotus vulnus medico confiteri quod ignorat, medicina non curat. S. Hieron. ad cap. 10. Eccles.*

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Power of Absolution conferred upon their Order. * That to this Purpose they are called *Ministers of Reconciliation*, and are commanded to *restore such as are overtaken in a Fault*; and for that End they come to offer their Ministry to reconcile them to God, provided they may have a true and thorough Knowledge of the State of their Case.

That in all this, though there is no Compulsion upon the Penitent, yet if *he bide his Sins; he shall not be directed*, (as the Wise Man says) but ere long he must appear before the great Judge of Men and Angels: And his Spirit will then be infinitely more amazed and confounded, to be seen among the Angels of Light with the Works of Darkness upon him, than it would be if he ingenuously confess'd himself to God, in the Presence of him whom God hath sent to heal him. * That there can be no good Argument against doing of this, but what is deriv'd from Flesh and Blood, from Sins and Infirmitie, to all which Confession is a direct Enemy, and therefore should be more readily embraced by every sincere repenting Sinner, &c. (b)

(b) Vide Bishop Taylor's *Holy Dying*, p. 192.

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3. A third Thing requisite in a true Repentance, is an unfeigned Abhorrence and Forsaking of Sin, and turning to the Lord our God with all our Hearts.

For so we find them expressly join'd together by St. Paul, when he charges those whom by Vision he was sent to convert,

to * change their Mind, and
turn to God, and do Works meet
for Repentance, Acts xxvi. 20.
* ἀπίστευτος
μετανοεῖ.

And a little before he says, he was sent to open their Eyes, and turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, ver. 18. And we shall always find, when we are commanded to cease from Evil, it is in order to do Good.

The Penitent, therefore, must be reminded, not only to confess and be sorry for his Sins, but likewise to forsake them, For 'tis He only who confesseth and forsaketh his Sins that shall have Mercy, Prov. xxiii. 13. And this Forsaking must not be only for the present, during his Sickness, or for a Week, a Month, or a Year, but for his whole Life, be it never so long protracted, which is the

4. Last Thing requisite in a true Repentance, viz. a patient Continuance in well-doing to the End of our Lives. For as the Holy Jesus assures us, that he that holds out

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to the End shall be saved: So does the Spirit of God profess, that if any Man draw back, his Soul shall have no Pleasure in him, Heb. xi. 38. Hence we are said to be Partakers of Christ, if we hold the Beginning of our Confidence steadfast to the End, Heb. iii. 14. but not else: For 'tis to him only that overcometh, and keepeth his Works to the End, that our Saviour hath promised a Reward, Rev. ii. 26. Hence our Religion is said to be a continual Warfare, and we must be constantly pressing forward toward the Mark of our High Calling, with the Apostle, lest we fail of the Prize.

And this it is which makes a Death-bed Repentance so justly reckoned by all Divines, to be very full of Hazard; such as none, who defer it till then, can depend upon with any real Security. For let a Man be never so seemingly penitent in the Day of his Visitation, yet none but God can tell whether it be sincere or not; since nothing is more common than for those who expressed the greatest Signs of a lasting Repentance upon a sick Bed, to forget all their Vows and Promises of Amendment, as soon as God had removed the Judgment, and restored them to their former Health. It happened to them according to the true Proverb, as St. Peter says, *The Dog is turned*

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*ed to his own Vomit again, and the Sow that
was washed to her wallowing in the Mire,*
2 Pet. ii. 22.

The sick Penitent, therefore, should be often reminded of this; * That nothing will be look'd upon as true Repentance, but what proceeds from such a right Principle, as will terminate in a holy Life. * That therefore he ought to take great heed, that his Repentance be not only the Effect of his present Danger, but that it be lasting and sincere, *bringing forth Works meet for Repentance*, should it please God mercifully to prove him by a longer Life.

But here 'tis much to be feared, that after all his Endeavours to bring Men to a Sight of themselves, and to repent them truly of their Sins, the spiritual Man will meet with but very little Encouragement: For if we look round the World, we shall find the Generality of Men to be of a rude Indifferency, and a feared Conscience, and mightily ignorant of their Condition with respect to another World, being abused by evil Customs and Principles, apt to excuse themselves, and to be content with a certain general and indefinite Confession; so that if you provoke them never so much to acknowledge their Faults, you shall hardly ever extort any thing farther from them than

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than this, viz. That they are Sinners, as every Man hath his Infirmitie, and they as well as any; but, God be thanked, they have done no Injury to any Man, but are in Charity with all the World: And perhaps they'll tell you, they are no Swearers, nor Adulterers, nor Rebels, &c. but that, God forgive them, they must needs acknowledge themselves to be Sinners in the main, &c. And if you can open their Breast so far, it will be looked upon sufficient: To go any farther, will be to do the Office of an Accuser, not of a Friend.

But, which is yet worse, there are a great many Persons who have been so used to an habitual Course of Sin, that the Crime is made natural and necessary to them, and they have no Remorse of Conscience for it, but think themselves in a State of Security very often, when they stand upon the Brink of Damnation. This happens in the Cases of Drunkenness and Luxury, and Idleness, and mis-spending of the Sabbath, and in Lying and vain Jestings, and Slanderings of others; and particularly in such Evils as the Laws do not punish, nor publick Customs shame, but which are countenanced by potent Sinners, or wicked Fashions, or good Nature and mistaken Civilities.

In

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In these and the like Cases the spiritual
Man must endeavour to awaken their
Consciences, by such Means as follow.

*Arguments and general Heads of Discourse by
way of Consideration, to awaken a stupid
Conscience, and the careless Sinner.*

i. And here let the Minister endeavour
to affect his Conscience, by representing to
him,

* That Christianity is a holy and strict
Religion : * That the Promises of Heaven
are so great, that 'tis not reasonable to
think, a small Matter and a little Duty
will procure it for us : * That some Per-
sons, who have lived strictly for many
Years together, have yet miscarried at last,
by some darling and unobserved Crime ;
as a secret Hypocrisy or a latent Pride,
or Ambition, or Envy, or Malice, or the
like : That much less therefore can *They*
hope to receive so great Portions of Fel-
icity, whose whole Life hath been a conti-
nual Declension from the Strictness and Se-
verity of the Laws of God : * That re-
ligious Persons are always the most scru-
pulous ; and that to feel nothing is not a
Sign of Life, but of Death : * That we
live

live in an Age in which that which is called and esteemed a holy Life, in the Days of the Apostles and Primitive Christianity would have been esteemed indifferent, sometimes scandalous, and always cold: * That when we have *done our best*, *all our Righteousness is but as filthy Rags*; and we can never do too much to make our *Calling and Election sure*: * That every good Man ought to be suspicious of himself, fearing the worst, that he may provide for the best: * That even St. *Paul*, and several other remarkable Saints, had at some times great Apprehensions of failing of the *mighty Prize of their high Calling*: * That we are commanded to *work out our Salvation with Fear and Trembling*; inasmuch as we shall be called to an Account, not only for our sinful Words and Deeds, but even for our very Thoughts: That if we keep all the Commandments of God, and yet offend in one Point, (*i. e.* wilfully) *we are guilty of all*, James ii. 10. * That no Man can tell how oft he offendeth, the best of Lives being full of innumerable Stops and Blemishes in the Sight of God, however they may appear before Men: * That no Man ought to judge of the State of his Soul by the Character he has in the World; for a great many Persons go to Hell, who have lived in a fair Reputation

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tation here; and a great many on the other hand go to Heaven, who have been loaded with Infamy and Reproach: * That the Work of Religion is a Work of great Difficulty, Trial and Temptation: That *many are called, but few are chosen*: * That *strait is the Gate, and narrow is the Way that leadeth to Life, and few there be that find it*: And lastly, * That *if the Righteous themselves shall scarcely be saved, there will be no Place for the Unrighteous and Sinners to appear in, but of Horror and Amazement*.

By these and such like Motives to Consideration, the spiritual Man is to awaken the careless Sinner, and to bring him to Repentance and Confession of his Sins; and if either of himself, or by this Means, the sick Man is brought to a right Sense of his Condition; then,

2. Let the Minister proceed to assist him in the understanding the Number of his Sins, *i. e.* the several Kinds of them, and the various Ways of prevaricating with the Divine Commandments. Let him make him sensible how every Sin is aggravated, more or less, according to the different Circumstances of it; as by the Greatness or Smallness of the Temptation, the Scandal it gives to others, the Dishonour it does to

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Religion, the Injury it brings along with it to those whom it more immediately concerns; the Degrees of Boldness and Impudence, the Choice in acting it, the Continuance in it, the Expence, Desires, and Habit of it, &c.

3. Let the sick Man, in the Scrutiny of his Conscience and Confession of his Sins, be carefully reminded to consider those Sins, which are no where condemned but in the *Court of Conscience*. For there are certain secret Places of Darkness, artificial Blinds of the Devil, with which he uses to hide our Sins from us, and to incorporate them into our Affections, by the general Practice of others, and the mistaken Notions of the World. As, 1. Many Sins before Men are accounted honourable; such as, Fighting a Duel, returning Evil for Evil, Blow for Blow, &c. Robbing with a Navy, or unjustly invading a Neighbour Country by Force of Arms, &c. 2. Others seem to have the Countenance of the Law, as unlimited Usury; which, because Usury itself is permitted in all Countries, Men are apt to run into it upon every Occasion; not considering that Usury, when it is not restrained within its due Bounds and proper Circumstances, is a certain Sin. 3. Some Things are not forbidden by the Law of

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Man, as Lying in ordinary Discourse, Jeering, Scoffing, intemperate Eating, Ingratitude, Selling too dear, Circumventing another in Contracts, Outwitting and Over-reaching in Bargains, Extorting and taking Advantage of the Necessities or Ignorance of other People, importunate Intreaties and Temptations of Persons to many Instances of Sin, as Intemperance, Pride and Ambition, &c. All which therefore do strangely blind the Understanding and captivate the Affections of sinful Men, and lead them into a thousand Snares of the Devil they are not aware of. 4. Some others do not reckon they sin against God, if the Laws have seized upon the Person: And many who are imprisoned for Debt, think themselves disengaged from Payment; and when they pay the Penalty, think they owe nothing for the Scandal and Disobedience. 5. Some Sins are thought not considerable, but go under the Titles of Sins of Infirmitie, or inseparable Accidents of Mortality; such as idle Thoughts, foolish Talking, loose Revellings, Impatience, Anger, and all the Events of evil Company. 6. Lastly, Many Things are thought to be no Sins; such as mis-spending of their Time, whole Days or Months of useless or impertinent Employ-

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Employment, long Gaming, winning Mens Money in great Portions, censuring Mens Actions, Curiosity, equivocating in the Prices of Buying and Selling, Rudeness in Speech or Behaviour, speaking uncharitable Truths, doing Good to evil Purposes, and the like.

These are some of those artificial Veils and Coverings, under the dark Shadow of which, the Enemy of Mankind makes very many to lie hid from themselves, blinding them with false Notions of Honour, and the mistaken Opinions and Practices of the World with publick Permission and Impunity, or (it may be) a temporal Penalty; or else with Prejudice or Ignorance and Infirmity, and direct Error in Judgment.

Now in all these Cases, the Ministers are to be inquisitive and strictly careful, that such Kind of Falacies prevail not over the Sick; but that those things, which passed without Observation before, may now be brought forth, and pass under the Severity of a strict and impartial Censure, religious Sorrow and Condemnation.

4. To this may be added, for the Likeness of the Thing, that there be made a general Display of the Neglect and Omission of our Duty; for in them lies the bigger

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half of our Failings: And yet in many Instances they are undiscerned; because our Consciences have not been made tender and perceptible of them. But whoever will cast up his Accounts, even with a superficial Eye, will quickly find that he hath left undone, for the generality, as many things which he ought to have done, as he hath committed those he ought not to have done: Such as the Neglect of publick or private Prayer, of reading the Scriptures, and instructing his Family, or those that are under him, in the Principles of Religion: The not beating down and discountenancing Sin to his Power, especially in the Personages of great Men: The not *redeeming the Time*, and *growing in Grace*, and doing all the Good he can in his Generation: The frequent Omissions of the great Duty of Charity, in visiting the Sick, relieving the Needy, and comforting the Afflicted: The want of Obedience, Duty and Respect to Superiors, Parents, and Governors, Ecclesiastical and Civil: The doing the Work of God negligently, or not discharging himself with that Fidelity, Care and Exactness which is incumbent upon him, in the Station wherein the Providence of God hath placed him, &c.

5. With respect to those Sins which are committed against Man, and so are particularly to be confessed to Man, the Minister should warn the Penitent, not to deceive himself by a *partial Confession*; because in such a Case he cannot be cleared in the Accounts of the Almighty by a *partial Satisfaction*. Not that he is to enquire into every particular Circumstance of Time, Manner, Place, Quality, or the Names of the Persons, those Sins were transacted with, or committed against, (for this would be an indecent and unwarrantable Piece of Curiosity) but only to represent to him, that he can have no Assurance of his Pardon, unless he is willing to make all suitable Amends and Satisfaction to his offended and injured Brethren; as for Instance, if he hath lived in Enmity with any, that he should labour to be reconciled to them; if he is in Debt, that he should do his utmost to discharge it; or if he hath injured any one in his Substance or Credit, that he should endeavour to make Restitution in Kind for the one, and all possible Satisfaction for the other, by humbling himself to the offended Person, and beseeching him to forgive him.

6. If the sick Person be of evil Report, the Minister should take care, some way

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or other, to make him sensible of it, so as to shew an effectual Sorrow and Repentance. This will be best done by prudent Hints and artful Insinuations, of recalling those things to his Mind, whereof he is accused by the Voice of Fame, or to which the Temptations, perhaps of his Calling, more immediately subject him to. Or if he will not understand, when he is secretly prompted, he must be asked in plain Terms concerning these Matters. He must be told of the evil things which are spoken of him in publick, and of the usual Temptations of his Calling.

And it concerns the Minister to follow this Advice, without Partiality or Fear, or Interest, or Respect of Persons, in much Simplicity and Prudence, having no other Consideration before him, but the conscientious Discharge of his Duty, and the Salvation of the Person under his Care.

7. The Minister, in further Discharge of his Duty to the Sick, must be careful to observe, that he impose not upon himself, by some one or other good Quality remarkable in him. For there are several Dispositions which are good by Accident, and not by Principle. Some are charitable to the Poor out of natural Tender-heartedness; and the same good Nature makes them easy and

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and compliant with Persons given to drink, and to every Temptation which is thrown in their Way: Others are very just and punctual Observers of their Word with Men, but make no Scruple of breaking their Promises with God. And several other seeming Virtues there are, which pass as real in the Opinion of the World, but yet upon Examination are found to be none. And yet the Devil hath so blinded the Eyes of Men, that few even of those Persons who stand in most Need of discerning it, are sensible of the Falsity. Wherefore it concerns the Minister, in all these Cases, to pull off the Vizor, and rightly to distinguish betwixt a real and a seeming Virtue.

8. The sick Person is likewise to be examined concerning his Faith, whether he firmly believes, and has a true Notion of all the Articles of the Christian Religion, as they are excellently summed up in the Apostles Creed: For, in order to Salvation, it is indispensably required of us, that we should *Believe* as well as *Do* aright. And therefore the Minister ought to be as particular in this Case, as the former; especially with regard to the great and fundamental Articles of our Faith.

9. With respect to his temporal Concerns, the Sick is to be advised to set every thing

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thing in Order, and (if he hath not already) to make his Will as soon as he can. For if he recovers, this cannot be detrimental; but if he dies, it will be of great Comfort and Satisfaction to him. And here it must be remembered, that he distributes every thing according to the exact of Rules of Justice, and with such a due Care, as to prevent all Law-suits and Contentions for the future; and, if he be able, he is to be admonished to do something likewise out of Charity, and for the Sake of his poor Brethren.

10. In all the Course of his Visitation, the Minister should frequently be exhorting the sick Man to Patience and a blessed Resignation to the Will of God; and not to look upon his Sickness as barely the Effect of second Causes, but as inflicted on him by Divine Providence for several wise and good Ends: As for the Trial of his Faith; the Exercise of his Patience; the Punishment of his Sins; the Amendment of his Life; or for the Example of others, who, seeing his good Behaviour in such a Day of Calamity, may glorify their Father which is in Heaven: Or else, that it is for the Increase of his future Welfare, in order to raise him the higher in Glory hereafter, by how much the lower he hath been depressed here.

11. When

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11. When the spiritual Man hath thus discharged his Duty, and the Sick hath made him capable of it, by a religious and holy Conformity to all the forementioned Particulars respecting his Condition and Circumstances, he may then give him the Sacrament of the Lord's Supper. And it is the Ministers Office to invite sick and dying Persons to this holy Sacrament, provided they discover a right Sense of their Duty. And,

Lastly, If the sick Man humbly and heartily desires it, and the Minister is thoroughly convinced of his sincere and ample Repentance, so that he may safely do it; let him then pronounce that Form of Absolution which is prescribed in the Visitation-Office; otherwise let no Fondness, or Importunity, or partial Affection, oblige him to gratify the sick Man herein. For altho' there is a special Commission given by God to the Clergy for absolving Sinners, yet it is only upon Supposition, that they have qualified themselves for it, in all things according to the Laws of Him from whom they received their Commission.

And therefore (said the learned Paraphrast of the Book of Common-Prayer) *The Priest must, by the Confession, Devotion, and Penitence of the Party, be well satisfied,*

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fied, that he needs, desires, and is prepared for this solemn Absolution, before he use it; and then it shall not only declare, but convey the Pardon to him.

Note, That the Holy Sacrament is not to be administered to dying Persons, when they have no Use of their Reason to join with the Minister in the Celebration of it. For the Sacraments operate not of themselves, but as they are made efficacious by the joint Consent and Will, and religious Acts and Devotion of the Party that receives them. And therefore all Fools, and distracted Persons, and Children, lethargical and apoplectical People, or that are any way senseless and uncapable of human and reasonable Acts, are to be assisted only by Prayers: For they may prevail even for the Absent, and for Enemies, and for all those who join not in the Office.

Note also, That in Cases of Necessity, where the Sacrament cannot be so conveniently administered; the Sick may be admonished to receive it spiritually, i. e. by representing the Symbols of the Body and Blood of our Lord to his Mind, and applying them to himself by Faith, with the same Preparations of Faith and Repentance, as if they were really present. For

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no doubt but God, in such a Case, who considers all things with exact Justice, and chiefly respects the Sincerity of our Hearts and Intentions, will excuse the Absence of the outward and visible Sign, when Necessity, and not Contempt or Neglect, was the Occasion of it.

S E C T. IV.

Of applying spiritual Remedies to the unreasonable Fears and Dejections of the Sick.

IT sometimes happens that good Men, especially such as have tender Consciences, impatient of the least Sin, to which they are arrived by long Habit of Grace, and a continual Observation of their Ways, over-act their Part, and turn their Tenderness into Scruples, and are too much dejected and doubtful concerning their future Salvation. In such a Case, the Minister is to represent to them, that the Man who is jealous of himself, is always in the safest Condition: That if he fears on his Death-bed, it is but what happens to most considering Men; and that therefore to fear nothing then, is either a singular Felicity, or a dangerous Presumption.

But

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But to restrain the Extravagance of Fear, let him be reminded of the Terms of the Gospel: * That 'tis a Covenant of Grace and Mercy to all: * That *Christ Jesus came into the World to save Sinners*: * That he continues our *Advocate in Heaven*, and daily *intercedes* with his Father for us: * That the whole heavenly Host rejoices at the Conversion of a Sinner: * That the Angels are deputed by God, to be our Guardians against violent Surprises and Temptations. * That there are different Degrees of Glory in Heaven; so that if we arrive not at the greatest, we may yet hope, by divine Mercy, that we should not be excluded the less. * That God hath promised to hear the *Prayers of the Righteous* for his Servants. * That he hath ordained a particular Order of Men in his Church for ever, to dispense a Pardon to repenting Sinners. * That God labours with us by his Spirit, and *as it were beseeches us in Christ's stead to be reconciled to him*, 2 Cor. v. 20. That of all his Attributes, he glories in none so much as in the Titles of Mercy and Forgiveness. * That therefore we do Injustice to the Father of Mercies, if we retain such hard Thoughts and Suspicions of him. * That God calls upon us to forgive our Brother *seventy times seven*; and yet all that

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that is but like the forgiving *an hundred Pence* for his Sake, who forgives us *ten thousand Talents*. And therefore if we are ordered to shew such an unrestrained Temper of Forgiveness, it is only to animate us to trust in God's much more unbounded Mercy.

By these and the like Arguments the spiritual Man may raise the drooping Spirits of good Men, in their causeless Dejections. But because there are many other Cases of the like Nature, which the Physician of Souls will meet with in visiting his Neighbours, especially such as are of melancholy Dispositions, it may not be improper to mark the principal of them here, and to prescribe the Remedies.

Considerations to be offered to Persons under religious Melancholy.

1. Some truly religious Persons are under sad Apprehensions of not being in the Favour of God, because they find their Devotions to be very often cold, their Prayers distracted, and their Delight in spiritual Matters, not to be so great and permanent, as their Pleasure and Satisfaction is in the things of the World.

Now

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Now to such as have made Religion the great Business of their Lives, who have endeavour'd to cure those distracted Thoughts they complain of, and to inflame their Souls with divine Love and Affection to their Power, it may be offered, * That the different Degrees of Affection with which Men serve God, do very often depend upon the Difference of their Tempers and Constitutions; since some are naturally so dull and heavy, as to be very difficultly affected with any thing; whilst others are of such a tender Make, as to be affected almost with every thing, so as to be soon exalted with Joy, or depressed with Sorrow. * That Sickness, Losses, and all Afflictions, and even Religion itself, in its long and continual Exercise of Self-denial and Thoughtfulness, do naturally breed such a Tenderness of Spirit. * That the best of Men have never been able at all times to keep their Affections at an equal Height. * That the Zeal and Warmth with which some are affected, is not always an Argument of their Goodness. * That a sensible Pleasure in religious Exercises (however delightful to ourselves) is at no hand necessary to render our Worship acceptable to God; because, as his Service is a *reasonable Service*, they who worship him not

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as they are affected by their Passions, but as they are led by their Reason, must be supposed to act upon a Principle agreeable to his Nature. * That as to Distraction of Thoughts in the Service of God, it is owing likewise for the most part to bodily Weakness; and therefore if we don't give way to it, but do all we can to suppress those wandering Thoughts, we may be assured we shall never be blamed for being subject to that which by reason of the Weakness of our Nature we cannot help. * That the first Motions of our Mind, as it is impossible to hinder them, so they are reckoned by all Divines not to be sinful, provided we don't encourage them.

2. Some are extremely dejected, because upon strict Examination of themselves they find, as they think, all their Religion to be owing to their Fears; and Fear being a slavish and sordid Passion, they are apt to conclude, that all those Services which are not the Result of a more noble Principle, will be rejected by God, since, as he is all Love, and Goodness, and Perfection, he will not be pleased, they think, with any Sacrifice, but what is offer'd by Love.

And to this sad Purpose some have interpreted *Rev. xxi. 8.* to belong to them,

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where

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where the *fearful* are joined together with the most abominable, who shall have their Part in the Lake which burneth with Fire and Brimstone.

To cure the depraved and unhappy Nations of such as these, it may be argued; That 'tis plain from Scripture, that the first Beginnings of, or Movements towards an holy Life, are usually owing to the Passion of Fear. * That to this, both our Saviour and his Apostles do all along address themselves in their earnest Intreaties of Mankind, to turn from the Ways of Sin to God. *Fear him*, saith our Saviour, *who is able to destroy both Soul and Body in Hell*, St. Matth. x. 28. So Chap. vi. 14. And St. Mark xvi. 16. And to this Purpose, saith the Apostle, *Work out your Salvation with Fear and Trembling*, Phil. ii. 12. And 2 Cor. v. 10. *Knowing the Terrors of the Lord*, saith he, *we persuade Men*. And in most of the Scripture Proofs we shall find the chief Argument of Religion to be urged from a Fear of Punishment for the Neglect thereof: So that to be dejected, and render our Lives comfortless upon this Account, were the most unreasonable Extravagance; since this were to suppose that God hath implanted the Passion of Fear in us in vain; or, what is worse, only

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to vex and torment us ; and that our Saviour and his Apostles, persuading us to be religious from the Terrors of the Lord, had deceived and misled us.

And as for that Text, Rev. xxi. 8. *The Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their Part in the Lake which burneth with Fire and Brimstone, &c.* It is plain, that by the *Fearful* in this place is meant, either such as refuse to embrace the Christian Religion, or having embraced it, are afraid to continue stedfast to the End, on account of the Cross ; and therefore cannot be supposed to have any Reference to those who are *working out their Salvation with Fear and Trembling*, according to the Direction of the Gospel. Not but that we are to intermix with this Fear an entire Love and Affection to God, to the utmost of our Powers, from innumerable Arguments and Motives thereto, which are obvious to all.

3. Some very pious, but unhappy Persons, are grievously tormented with wicked and blasphemous Thoughts, so as to fall under the greatest Agonies of Mind ; and often to be so near Distraction, as to chuse Death rather than Life.

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For the Relief and Comfort of these, the Minister should suggest to them, * That such horrid and frightful Thoughts are either occasioned through Melancholy prevailing over their Spirits, and disordering the Frame of their Minds; or else from the Malice of the Devil, and the Spirits of Darkness, who do all they can to shake our Faith, and to embitter the Christian Life.

If to the former we ascribe such horrid Thoughts, they may be comforted upon Assurance, that they will not be imputed to them as their Sin, any more than a Fever or any bodily Distemper will, which they did not willingly procure, and which they have tried all Means to get rid of.

If to the latter, they may be encouraged rather to rejoice, in that nothing is a greater Sign in their being high in the Favour of God, than when they are under the most violent Temptations of the Devil. *My Brethren, count it all Joy, saith St. James, when ye fall into divers Temptations, ch. i. 2.* To that Effect, they may be taught to consider, * That we wrestle not (only) against Flesh and Blood, but against Principalities against Powers, against the Rulers of the Darkness of this World, against spiritual wickedness, or wicked Spirits, in high places

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Ephes. ix. 12. * That therefore the Way to Heaven, is justly said to be by the Gates of Hell. * That the *same Afflictions are accomplished in their Brethren which are in the World*, who in various Kinds are tempted of the Tempter, 1 Pet. v. 8. * That He desired to have St. Peter to sift him as Wheat, St. Luke xxii. 31. * That our Saviour himself was tempted by him, and the best of Men have always been most obnoxious to his Malice; and that to live in carnal Security, without any Molestation from him, is the most dangerous State. * That the being so much concerned and afflicted at such evil Thoughts, is a certain Argument of a good Disposition, since the Wicked and Prophanes are rather pleased than tormented with them.

Such kind of Arguments are the most proper to be offered to such unhappy Persons. But in case their Faith and Hope be totally assaulted and overcome by the Devil, and they fall into direct Despair, it will be necessary then to endeavour the Cure of so great an Evil and Temptation, by the Addition of the following Exercise.

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An Exercise against Despair.

Despair assents as firmly and strongly as Faith itself. But because it is a violent Sin, and a great Temptation of the Devil; it is certain, that those who are fallen under it, notwithstanding their deplorable Assurance, have more Reason to condemn their Despair, than to condemn themselves; because it is so great a Dishonour to God, and will inevitably bring that Ruin along with it which they apprehend, unless they take care to prevent it in Time. For as the hypochondriacal Person, who fancied himself dead, made his Dream true when he starved himself, because dead People eat not; so despairing Sinners lose God's Mercies by refusing to use and believe them.

To Persons therefore under so sad, as well as dangerous a Condition, let the most seasonable Advice, and all the most comfortable Dispensations of the Gospel be administered. To the former Considerations let the following be added:

That God is not willing that *any* should perish, but desirous that all should come to his Glory. * That for this End we were created. * That he is so far from being extreme to mark what is done amiss, that he

will

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will not refuse the returning *Prodigal*, nor reject the worst of Criminals, *tho' their Sins be as red as Scarlet*, upon their sincere Repentance. * That the Thief upon the Cross, is a demonstrable Proof of this, and a standing Example to prevent the greatest Sinner from Despair. * That if God is so merciful and condescending to the vilest Transgressors, much rather may we hope to be pardoned for our Weakness and Infirmities. For he knoweth whereof we are made, he remembreth that we are but *Dust*. Nay, he hath assured us, that he will not break the bruised Reed, nor quench the smoaking Flax. * That all Sins should be forgiven the Sons of Men, except one, which is the Sin against the Holy Ghost, *the Sin unto Death*, as St. John calls it, for which we are not bound to pray; for all others we are. And 'tis certain, that no Man commits a Sin against the Holy Ghost, if he be afraid he hath, or desires that he had not; for such penitential Passions are against the very Nature and Definition of that Sin. * That although Forgiveness of Sins is consigned to us in Baptism, and Baptism is but once; yet Forgiveness of Sins being the special Grace of the Gospel, it is secured to us for our Life, and ebbs and flows according as we discompose or renew the Per-

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formance of our baptismal Vow ; therefore 'tis certain, that no Man ought to despair of Pardon, but he who hath voluntarily renounced his Baptism, or willingly estranged himself from that Covenant. * That if it were not so, then all Preaching and Prayers were in vain, and all the Conditions of the Gospel invalid, and there could be no such thing as Repentance, nor indeed scarce a Possibility of any one's being saved, if all were to be concluded in a State of Damnation, who had committed Sin after Baptism.

To have any Fears therefore upon this Account, were the most extravagant Madness. For Christ *died for Sinners*, and God *bath comprehended all under Sin*, that through him, *he might have Mercy upon all*, Rom. xi. 32. And it was concerning baptized Christians that St. John said, *If any Man sin, we have an Advocate with the Father, and he is the Propitiation for our Sins* : And concerning lapsed Christians, St. Paul gave Instruction, that *if any Man be overtaken in a Fault, ye which are Spiritual restore such a Man in the Spirit of Meekness, considering lest ye also be tempted*. The Corinthian Christian committed Incest, and was pardoned : And Simon Magus, after he was baptized, offered to commit his own Sin of Simony,

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Simony, and yet Peter bid him *pray for Pardon*: And St. James tells us, that if the sick Man sends for the Elders of the Church, and they pray over him, and he confess his Sins, they shall be forgiven him.

* That even in the Case of very great Sins, and great Judgments inflicted upon Sinners, wise and good Men have declared their Sense to be, that God spent all his Anger, and made it expire in that temporal Punishment; and so it was supposed to have been done in the Case of *Ananias, &c.* * That nothing can be more absurd, than to think that so great and good a God, who is so desirous of saving all, as appears by his Word, by his sending his Son, by his Oaths and Promises, by his very Nature and daily Overtures of Mercy, should condemn any without the greatest Provocations of his Majesty, and Perseverance in them.

Upon the Strength of these Arguments, the despairing Person may be further taught to argue thus with himself.

I consider that the Ground of my Trouble is my Sin; and were it not for that, I should have no Reason to be troubled: But since the whole World lieth in Wickedness, and since there cannot be a greater Demonstration of a Man's Abhorrence of Sin, than

to

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to be so deeply affected with Sorrow for it; I therefore will erect my Head with a holy Hope, and think that God will also be merciful to me a Sinner, as he is to the rest of Mankind. I know that the Mercies of God are infinite: That he sent his Son into the World on purpose to redeem such as myself; and that he hath promised over and over, *to give to them that ask, and to be found of them that seek him;* and therefore I will not distrust his Goodness, nor look upon the great God of Heaven and Earth to be worse than his Word. Indeed, if from myself I were to derive my Title to Heaven, then my Sins were a just Argument of Despair: But now that they bring me to Christ, that they drive me to an Appeal to God's Mercy, and to take Sanctuary in the Cross, certainly they ought not, they cannot infer a just Cause of Despair. I am sure 'tis a stranger thing, that God should come down from Heaven, and take upon him our Nature, and live and die in the most ignominious State of it, than that a sinful Man, washed by the Blood of Christ, and his own Tears and Humiliation, should be admitted to Pardon, and made *Partaker of the Kingdom of Heaven:* And it were stranger yet, that God should do so much for Man, and that

a Man

a Man that desires, that labours after it to the utmost of his Power, that sends up strong Cries and Prayers, and is still within the Covenant of Grace, should inevitably miss that End for which God did and suffered so much.

'Tis certain, that of all the Attributes that belong to God, there is none more essential to his Nature, and which he takes more Delight in than his Mercy ; and 'tis as certain also, there must be proper Objects for this boundless and immense Attribute of God ; and the most proper, if not only Objects of Mercy in the Creation, are the Children of Men ; and of Men, surely those who are most grieved and wearied with the Burden of their Sins. I therefore, who am as pitiful an Object of Mercy as any, will chearfully hope, that God will both forgive me here, and give me the Blessing of eternal Life hereafter. For I know that *eternal Life* is purely the *Gift of God*, and therefore have less Reason (still) to despair. For if my Sins were fewer, and my Disproportions towards such a Glory were less, yet still I could not receive it, but as a free Gift and Donation of God, and so I may now ; and it is not an Expectation beyond the Hopes of Possibility, to look and wait for such a Gift at the

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the Hands of the God of Mercy. The best of Men deserve it not ; and I, who am the worst, may have it given me. I know that I have sinned grievously and frequently against my heavenly Father ; but I have repented, I have begged Pardon, I have confessed and forsaken my Sins, and done all that is possible for me to make Atonement. I cannot undo what is done, and I perish if there be no such thing as a Remedy, or *Remission of Sins*. But then I know my Religion must perish together with my Hope, and the Word of God itself must fail as well as I. But I cannot, I dare not entertain such a Thought. I firmly believe that most encouraging Article of Faith, *The Remission of Sins* ; and since I do that, which all good Men call Repentance, I will also humbly hope for a *Remission of mine*, and a joyful *Resurrection*.

I know that the Devil is continually lying in wait to trepan and devour the Souls of Men ; (*for we are not ignorant of his Devices*) wherefore I will fortify my Spirits, and redouble my Guard, and call upon my God to enable me to resist all the fiery Darts which he now so maliciously and furiously shoots against me.

Or perhaps this exceeding Dejection, or Malady of Mind, may arise from the Dis-
temper

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temper and Weakness of my Body: Or at most, I hope, 'tis only a Disease of Judgment; not an intolerable Condition I am fallen into: And since I have heard of a great many others who have been in the same Condition with myself, and yet recovered; I will also take Courage to hope that God will relieve me in his good Time, and *not leave my Soul* for ever in this *Hell* of depraved Fancy, and wicked Imagination. In fine, I'll raise up my dejected Spirits, and *cast all my Care upon God*, and depend upon him for the Event, which I am sure will be *just*; and I cannot but think, from the same Reason, *full of Mercy*. However, now I will use all the spiritual Arts of Reason and Religion, to make me more and more to *love God*; that if I miscarry, *Charity also shall fail*, and something that *loves God* shall perish, and be damn'd; which if it be impossible (as I am sure it is) then I may have just Reason to hope I shall do well.

These Considerations may be of Service to *bind up the Broken-hearted*, and to strengthen the *bruised Reed* of a good Man's Spirit, in so great and terrible a Dejection. But as Cases of this Nature are very rare, so the Arguments here made use of are rarely to be insisted upon; and never, but to

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to well-disposed Persons, or reformed Penitents, or to such as, in the general Course of their Life, have lived pretty strict and conformable to the Rules of Religion. For if the Man be a vicious Person, and hath gone on in a continual Course of Sin, to the Time of his Sickness, these Considerations are not proper. Let him enquire into the Words of the first Disciples after Pentecost, *Men and Brethren, what shall we do to be saved?* And if he can but entertain so much Hope, as to enable him to do as much of his Duty as he can for the present, it is all that can be provided for him. And the Minister must be infinitely careful, that he does not go about to comfort vicious Persons with the Comfort of God's Elect, lest he prostitute holy Things, and encourage Vice, and render his Discourses deceitful: And the Man sadly finds them to be so, when he descends into the Regions of Darkness.

But because very few are tempted with too great Fears of miscarrying; but the Generality, even of the most profligate Sort, are rather inclined to unwarrantable Assurances of their future Salvation, it will highly concern the Ministers to prevent in time so great and reigning an Imposition of the Devil.

Where-

Wherefore to the former Considerations to awaken the careless Sinner, and a stupid Conscience, the following may be added, upon Occasion, to check the over-weaning Thoughts of the Presumptuous.

S E C T. V.

Considerations against Presumption.

AND here, Let the bold and arrogant Sinner further know, * That a Man cannot think too meanly of himself, but very easily he may run into the contrary Extreme. * That the Growths in Grace are long, difficult, uncertain, often interrupted, consisting of great Variety, and almost innumerable Parts and Distinctions, which a careless Person can never discover. * That the more a Man presumes, the greater Reason he hath to fear; because the Confidence of such Men is generally like that of Children and young People, which have no other Reason, but that they understand not the Dangers and Follies of their Self-conceits. * That the Heart of Man is deceitful above all Things, and desperately wicked; deceiving itself, and deceiving others in innumerable Instances;

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stances and ; being often *in the Gall of Bitterness*, when the Man appears with the fairest Outside to the World. * That 'tis certain, all *have sinned and come short of the Glory of God*; but not so certain, that any one's Repentance is real and effective to Salvation. * That we know not whether the Time of Repentance, or the Day of Grace be past; or if it be not, what Measures of Obedience and Degrees of Perfection, or what Trials and Sufferings are expected of us, to make our *Calling and Election sure*. * That Virtue and Vice are oftentimes so near Neighbours, that we pass into each other's Borders without Observation, and think we do Justice, when we are cruel; or call ourselves liberal, when we are loose and foolish in our Expences, &c. * That 'tis not easy to distinguish between the Virtues of Nature, and the Virtues of Choice; but oftentimes a Man shall expect the Reward of Temperance, when 'tis against his Nature to be drunk; and think himself chaste and reserved by abstaining from the Marriage-bed, when 'tis only the Effects of a morose Disposition, or else out of some temporal End, or other, &c. * That the Devil hath ten thousand Ways of leading us into Temptation by the most sly and imper-

imperceptible Means ; and that no *Man can tell how oft he offendeth* ; insomuch as if we have lived never so strict a Life, we have reason to fear, that our Accounts may swell beyond the Hopes of Pardon, by the Number of our petty Sins and InfirmitieS, which all are too apt to indulge themselves in : For an Army of Flies and Vermin may destroy all the Hopes of the Harvest, as well as an Army of Soldiers ; and a Man may be drown'd as soon by a Bag of Sand about his Neck, as a Milstone.

* That the Self-accusing Publican was justified, rather than the Self-confident Pharisee. * That if *Adam* in Paradise, *David* in his House, *Solomon* in the Temple, *Peter* in the Family of Christ, *Judas* among the twelve Apostles, and *Nicholas* among the Deacons, and if the *Angels* in Heaven itself did fall so grossly and foully, then we have all the Reason in the World *not to be high-minded, but to fear* ; and when we are most confident of ourselves, *to take heed lest we fall* ; there being nothing so likely to occasion it, as Pride and great Opinions of ourselves, which ruined the Angels, which God resists, which all Men despise, and which betray us into Carelessness, and a wretched, undiscerning, and unwary Spirit.

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These are the main Parts of Ecclesiastical Duties and Offices in the Visitation of the Sick, which being severally performed, as Occasion requires, it remains only, that the Minister pray over the Sick, and remind him to do good Actions, as he is capable of; to call upon God for Pardon; to put his whole Trust in him; to be patient and resigned; and even to renounce every ill Thought or Word, or undecent Action, which the Violence of his Sickness may have caused in him; to beg of God to give him his Holy Spirit, to guide him in his Agony, and to send his Holy Angels to guard him in his Passage.

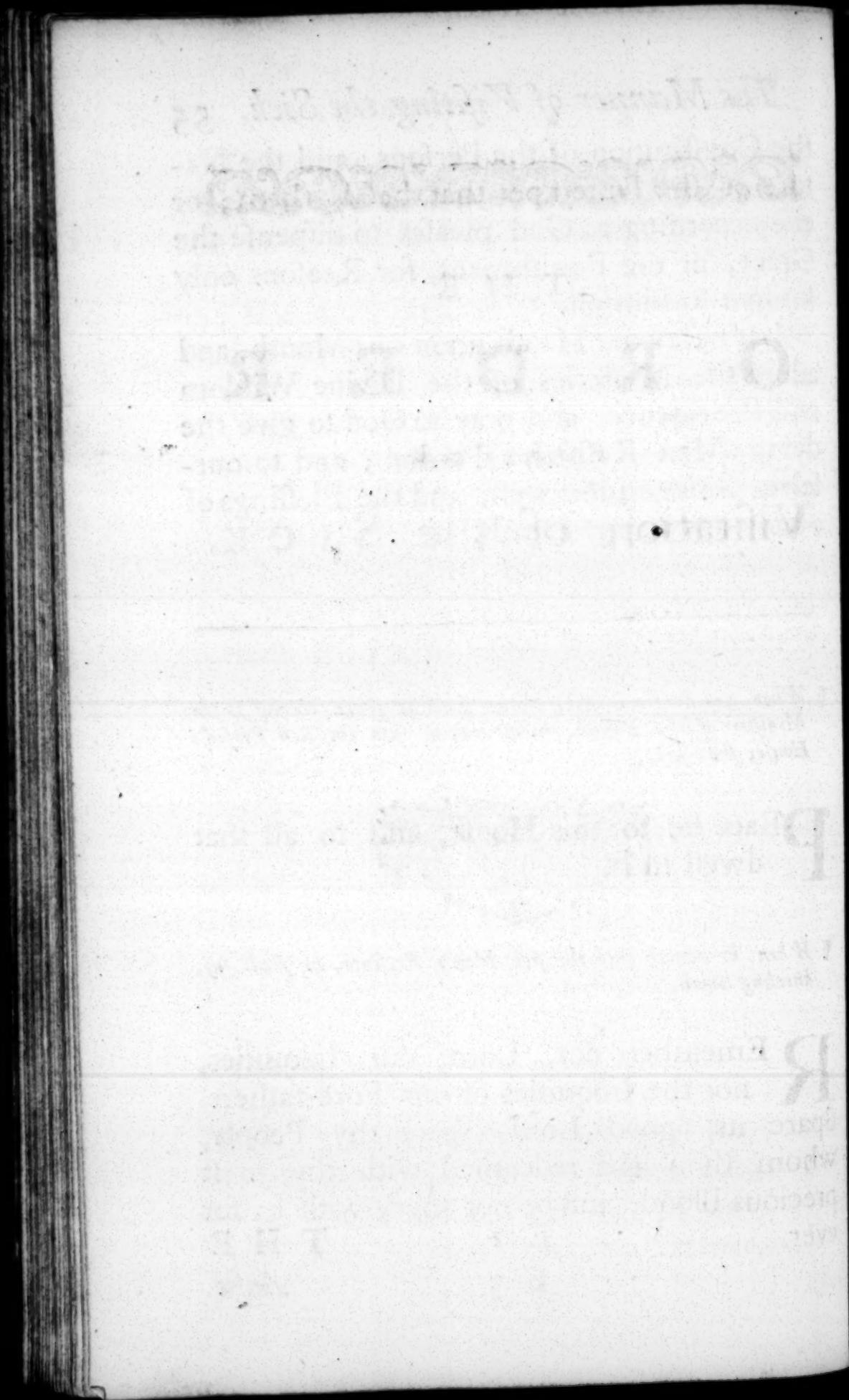
Whatsoever is besides this, concerns the Standers-by, that they do all in their respective Offices diligently and temperately: That they join in Prayer with the Minister with much Charity and Devotion: That they make no Outcries or Exclamations in the Departure of the Soul; nor any positive Judgment concerning the dying Man; by his dying quietly or violently, with great Fears or a chearful Confidence, with Sense or without; like a Lamb or like a Lion, with Convulsions and terrible Agonies, or like the silent and well-spent Flame of an expiring Taper. For these may happen severally, according to the

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the Constitution of the Persons, and the Nature of the Distemper that befals them; or else according as God pleases to dispense the Grace, or the Punishment, for Reasons only known to himself.

Let us lay our Hands upon our Mouth, and adore the Mysteries of the Divine Wisdom and Providence, and pray to God to give the dying Man Rest and Pardon; and to ourselves Grace to live well, and the Blessings of a holy and happy Death.





THE ORDER

FOR THE Visitation of the SICK.

¶ When any Person is sick, Notice shall be given thereof to the Minister of the Parish, who coming into the sick Person's House, shall say,

P Eace be to this House, and to all that dwell in it.

¶ When he cometh into the sick Man's Presence, he shall say, kneeling down,

R Emember not, Lord, our Iniquities, nor the Iniquities of our Fore-fathers. Spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

Answ. Spare us good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

OUR Father, which art in Heaven,
hallowed be thy Name. Thy King-
dom come. Thy Will be done in Earth,
as it is in Heaven. Give us this Day our
daily Bread. And forgive us our Trespasses,
as we forgive them that trespass against us.
And lead us not into Temptation; but de-
liver us from Evil. Amen.

Minist. O Lord save thy Servant.

Answ. Which putteth his Trust in thee.

Min. Send him Help from thy holy Place.

Answ. And evermore mightily defend him.

Min. Let the Enemy have no Advantage
of him.

Answ. Nor the Wicked approach to hurt him.

Min. Be unto him, O Lord, a strong
Tower.

Answ. From the Face of his Enemy.

Min. O Lord, hear our Prayers.

Answ. And let our Cry come unto thee.

Minister.

O Lord, look down from Heaven, be-
hold, visit, and relieve this thy Ser-
vant. Look upon him with the Eyes of thy
Mercy;

Mercy ; give *him* Comfort and sure Confidence in thee ; defend *him* from the Danger of the Enemy, and keep *him* in perpetual Peace and Safety, through Jesus Christ our Lord. *Amen.*

Hear us, almighty and most merciful God and Saviour ; extend thy accustomed Goodness to this thy Servant, who is grieved with Sicknes. Sanctify, we beseech thee, this thy fatherly Correction to *him* ; that the Sense of *his* Weakness may add Strength to *his* Faith, and Seriousness to *his* Repentance. That if it shall be thy good Pleasure to restore *him* to his former Health, *he* may lead the Residue of *his* Life in thy Fear, and to thy Glory ; or else give *him* Grace so to take thy Visitation, that after this painful Life is ended, *he* may dwell with thee in Life everlasting, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the sick Person, after this Form, or other like.

Dearly beloved, know this, that Almighty God is the Lord of Life and Death, and of all things to them pertaining ; as Youth, Strength, Health, Age, Weakness and Sicknes. Wherefore, whatsoever your Sicknes is, know you certainly, that it is God's Visitation. And, for what Cause soever this Sicknes is sent unto you ;

whether it be to try your Patience, for the Example of others, and that your Faith may be found in the Day of the Lord laudable, glorious and honourable, to the Increase of Glory and endless Felicity: Or else it be sent unto you, to correct and amend in you whatsoever doth offend the Eyes of your heavenly Father: Know you certainly, that if you truly repent you of your Sins, and bear your Sickness patiently, trusting in God's Mercy for his dear Son Jesus Christ his sake, and render unto him humble Thanks for his fatherly Visitation, submitting yourself wholly unto his Will, it shall turn to your Profit, and help you forward in the right Way that leadeth unto everlasting Life.

I If the Person visited be very sick, then the Curate may end his Exhortation in this Place, or else proceed.

TAKE therefore in good part the Chastisement of the Lord: For (as St. Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If you endure Chastening, God dealeth with you as with Sons; for what Son is he whom the Father chasteneth not? But if ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons. Furthermore, we have had

Fathers

Fathers of our Flesh, which corrected us, and we gave them Reverence; shall we not much rather be in Subjection unto the Father of Spirits, and live? For they verily, for a few Days chastned us after their own Pleasure; but he for our Profit, that we might be Partakers of his Holiness. These Words (*good Brother*) are written in holy Scripture for our Comfort and Instruction, that we should patiently and with Thanksgiving bear our heavenly Father's Correction, whensoever, by any manner of Adversity, it shall please his gracious Goodness to visit us. And there should be no greater Comfort to Christian Persons, than to be made like unto Christ, by suffering patiently Adversities, Troubles, and Sickneses. For he himself went not up to Joy, but first he suffered Pain: He entered not into his Glory before he was crucified. So truly our Way to eternal Joy, is to suffer here with Christ; and our Door to enter into eternal Life, is gladly to die with Christ, that we may rise again from Death, and dwell with him in everlasting Life. Now therefore, taking your Sicknes, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the Profession which you made unto God in your Baptism. And forasmuch as after this

Life

Life there is an Account to be given unto the righteous Judge, by whom all must be judged without Respect of Persons; I require you to examine yourself, and your Estate, both towards God and Man; so that accusing and condemning yourself, and your own Faults, you may find Mercy at your heavenly Father's Hand, for Christ's sake, and not be accused and condemned in that fearful Judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you believe as a Christian Man should, or no.

P ¶ Here the Minister shall rehearse the Articles of the Faith, saying thus:

Dost thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the Holy Ghost; born of the Virgin *Mary*; that he suffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into Hell, and also did rise again the third Day; that he ascended into Heaven; and sitteth at the right Hand of God, the Father Almighty, and from thence shall come again at the End of the World, to Judge the Quick and the Dead?

And dost thou believe in the Holy Ghost ;
the holy Catholick Church ; the Commu-
nion of Saints ; the Remission of Sins ; the
Resurrection of the Flesh ; and everlasting
Life after Death ?

The sick Person shall answer,

All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his Sins, and be in Charity with all the World ; exhorting him to forgive, from the Bottom of his Heart, all Persons that have offended him, and if he have offended any other, to ask 'em For-
giveness ; and where he hath done Injury and Wrong to any Man, that he make Amends to the utmost of his Power. And if he hath not before disposed of his Goods, let him then be admo-
nished to make his Will, and to declare his Debts, what he ow-
eth, and what is owing unto him ; for the better discharging of his Conscience, and the Quietness of his Executors. But Men should often be put in Remembrance to take order for settling of their temporal Estates, whilst they are in Health.

¶ These Words before rehearsed, may be said before the Minister begin his Prayer, as he shall see Cause.

¶ The Minister should not omit earnestly to move such sick Persons as are of Ability, to be liberal to the Poor.

¶ Here shall the sick Person be moved to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

OUR Lord Jesus Christ, who hath left Power to his Church, to absolve all Sinners who truly repent, and believe in him,

him, of his great Mercy forgive thee thine Offences; and by his Authority committed to me, I absolve thee from all thy Sins, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

T And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the Multitude of thy Mercies, dost so put away the Sins of those who truly repent, that thou remembrest them no more; open thine Eye of Mercy upon this thy Servant, who most earnestly desireth Pardon and Forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the Fraud and Malice of the Devil, or by *his* own carnal Will and Frailness; preserve and continue this sick Member in the Unity of the Church; consider *his* Contrition, accept *his* Tears, asswage *his* Pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full Trust only in thy Mercy, impute not unto *him* his former Sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* into thy Favour, through the Merits of thy most dearly-beloved Son Jesus Christ our Lord. *Amen.*

T Then

¶ Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my Trust,
let me never be put to Confusion: But
rid me, and deliver me in thy Righteous-
ness; incline thine Ear unto me, and save
me.

Be thou a strong Hold, whereunto I may
alway resort: Thou hast promised to help me,
for thou art my House of Defence, and my
Castle.

Deliver me, O my God, out of the Hand
of the Ungodly; out of the Hand of the un-
righteous and cruel Man.

For thou, O Lord, art the Thing that I
long for; Thou art my Hope, even from my
Youth.

Through thee I have been holden 'up ever
since I was born: Thou art he that took me
out of my Mother's Womb; my Praise shall
always be of thee.

I am become as it were a Monster to
many: But my sure Trust is in thee.

O let my Mouth be filled with thy Praise;
that I may sing of thy Glory and Honour
all the Day long,

Cast me not away in the Time of Age:
Forsake me not when my Strength faileth
me.

For

For mine Enemies speak against me, and they that lay wait for my Soul take their Counsel together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: My God, haste thee to help me.

Let them be confounded and perish, that are against my Soul: Let them be covered with Shame and Dishonour, that seek to do me evil.

As for me, I will patiently abide alway; and will praise thee more and more.

My Mouth shall daily speak of thy Righteousness and Salvation: For I know no End thereof.

I will go forth in the Strength of the Lord God; and will make mention of thy Righteousness only.

Thou, O God, hast taught me from my Youth up until now: Therefore will I tell of thy wondrous Works.

Forsake me not, O God, in mine old Age, when I am grey-headed, until I have shewed thy Strength unto this Generation, and thy Power to all them that are yet for to come.

Thy Righteousness, O God, is very high, and great Things are they that thou hast done: O God, who is like unto thee?

Glory

Visitation of the Sick. 67

Glory be to the Father, and to the Son,
and to the Holy Ghost;

As it was in the Beginning, is now, and
ever shall be, World without End. *Amen.*

¶ *Adding this.*

O Saviour of the World, who by thy
Cross and precious Blood hast redeem-
ed us, save us and help us, we humbly be-
seech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most
strong Tower to all them that put their
Trust in him, to whom all Things in Hea-
ven, in Earth, and under the Earth, do bow
and obey, be now, and evermore thy De-
fence, and make thee know and feel, that
there is no other Name under Heaven given
to Man, in whom, and thro' whom thou
may'st receive Health and Salvation, but
only the Name of the Lord Jesus Christ.
Amen.

¶ *And after that shall say,*

UNTO God's gracious Mercy and Pro-
tection we commit thee. The Lord
bless thee, and keep thee. The Lord make
his Face to shine upon thee, and be gracious
unto thee. The Lord lift up his Countenance
upon thee, and give thee Peace, both now
and evermore. *Amen.*

THE



T H E

Communion of the Sick.

Forasmuch as all mortal Men be subject to many sudden Pi-
rils, Diseases, and Sickneses, and ever uncertain what
Time they shall depart out of this Life; therefore to the Intent
they may be always in readiness to die, whensoever it shall please
Almighty God to call them, the Curates shall diligently from
Time to Time (but especially in Time of Pestilence, or other infec-
tious Sickness) exhort their Parishioners to the often receiving of
the Holy Communion of the Body and Blood of our Saviour
Christ, when it shall be publickly administered in the Church;
that so doing they may, in case of sudden Visitation, have the
less Cause to be disquieted for lack of the same. But if the sick
Person be not able to come to the Church, and yet is desirous to
receive the Communion in his House; then he must give timely
Notice to the Curate, signifying also how many there are to com-
municate with him, (which shall be three, or two at the least)
and having a convenient Place in the sick Man's House, with
all things necessary so prepared, that the Curate may reverently
minister, he shall there celebrate the Holy Communion, beginning
with the Collect, Epistle and Gospel here following.

The Collect.

Almighty and everlasting God, Maker
of Mankind, who dost correct those
whom thou dost love, and chastise every
one whom thou dost receive: We beseech
thee to have Mercy upon this thy Servant
visited with thine Hand, and to grant that
he may take his Sickness patiently, and re-
cover

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cover his bodily Health (if it be thy gracious Will) and whenever his Soul shall depart from the Body, it may be without Spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle, Heb. xii. 5.

MY Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth ; and scourgeth every Son whom he receiveth.

The Gospel, St. John v. 24.

VErily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation ; but is passed from Death unto Life.

¶ After which, the Priest shall proceed according to the Form prescribed for the Holy Communion, beginning at these Words, [Ye that do truly]

¶ At the Time of the Distribution of the Holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the Sick, and last of all to the sick Person.

¶ But if a Man, either by reason of Extremity of Sickness, or for want of Warning in due Time to the Curate, or for lack of Company to receive with him, or by any other just Impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption,

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earnestly remembering the Benefits he bath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's Health, although he doth not receive the Sacrament with his Mouth.

¶ When the sick Person is visited, and receiveth the holy Communion all at one Time, then the Priest, for more Expedition, shall cut off the Form of the Visitation at the Psalm [In thee, O Lord, have I put my Trust] and go strait to the Communion.

¶ In the Time of the Plague, Sweat, or other such like contagious Times of Sickness or Diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick, in their Houses, for fear of the Infection, upon special Request of the Deceased, the Minister only may communicate with him.

¶ At the Time of the Celebration of the Communion, the Communicants being conveniently placed for receiving of the holy Sacrament, the Priest shall say this Exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, or drink of that Cup. For as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the Danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood

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of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Diseases, and sundry Kinds of Death. Judge therefore yourselves, Brethren, that ye be not judged of the Lord; repent you truly for your Sins past; have a lively and stedfast Faith in Christ our Saviour; amend your Lives, and be in perfect Charity with all Men; so shall ye be meet Partakers of these holy Mysteries. And above all things ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in Darkness, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlasting Life. And to the end that we should always remember the exceeding great Love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable Benefits which by his precious Blood-shedding he hath obtained to us, he hath instituted and ordained holy Mysteries, as Pledges of his Love, and

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for a continual Remembrance of his Death, to our great and endless Comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most boun- den) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the Days of our Life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion.*

YE that do truly and earnestly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Com- mandments of God, and walking from hence- forth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort; and make your humble Confe- sion to Almighty God, meekly kneeling upon your Knees.

¶ *Then shall this general Confession be made, in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their Knees, and saying,*

Almighty God, Father of our Lord Jesus Christ, Maker of all Things, Judge of all Men; we acknowledge and bewail

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bewail our manifold Sins and Wickedness which we from Time to Time most grievously have committed, by Thought, Word and Deed, against thy divine Majesty, provoking most justly thy Wrath and Indignation against us. We do earnestly repent, and are heartily sorry for these our Misdoings; the Remembrance of them is grievous unto us; the Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's Sake, forgive us all that is past, and grant we may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord.
Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.

Almighty God our heavenly Father, who of thy great Mercy hath promised Forgiveness of Sins, to all them that with hearty Repentance and true Faith turn unto him; have Mercy upon you, pardon and deliver you from all your Sins, confirm and strengthen you in all Goodness, and bring you to everlasting Life, through Jesus Christ our Lord. *Amen.*

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¶ Then shall the Priest say,

Hear what comfortable Words our Saviour Christ saith unto all that truly turn to him.

COME unto me, all that travail and are heavy laden, and I will refresh you.
St. Matth. xi. 28.

So God loved the World, that he gave his only begotten Son, to the End that all that believe in him should not perish, but have everlasting Life. St. John iii. 15.

Hear also what St. Paul saith.

This is a true Saying, and worthy of all Men to be received, that Jesus Christ came into the World to save Sinners. 1 Tim. i. 15.

Hear also what St. John saith.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. 1 St. John ii. 1.

¶ After which the Priest shall proceed, saying.

Lift up your Hearts.

Answe. We lift them up unto the Lord.

Priest. Let us give Thanks unto our Lord God.

Answe. It is meet and right so to do.

¶ Then

¶ Then shall the Priest say,

IT is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give Thanks unto thee, O Lord, * Holy Father, Almighty, Everlasting God.

* These Words [Holy Father] must be omitted on Trinity-Sunday.

¶ Here shall follow the proper Preface, according to the Time, if there be any specially appointed; or else immediately shall follow,

Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.

¶ Proper Prefaces.

¶ Upon Christmas Day, and seven Days after.

Because thou didst give Jesus Christ, thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghost was made very Man, of the Substance of the Virgin Mary his Mother, and that without Spot of Sin, to make us

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clean from all Sin. Therefore with Angels,
&c.

¶ Upon Easter-Day, and seven Days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the Sins of the World; who by his Death hath destroyed Death, and by his rising to Life again, hath restored us to everlasting Life. Therefore, &c.

¶ Upon Ascension-Day, and seven Days after.

Through thy most dearly beloved Son, Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their Sight ascended up into Heaven to prepare a Place for us; that where he is, thither we might also ascend, and reign with him in Glory. Therefore, &c.

¶ Upon Whitsunday, and six Days after.

Through Jesus Christ our Lord, according to whose most true Promise the Holy Ghost came down as at this Time from Heaven with a sudden great Sound, as it had been a mighty Wind, in the Likeness

ness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all Truth, giving them both the Gift of divers Languages, and also Boldnes with fervent Zeal constantly to preach the Gospel unto all Nations, whereby we have been brought out of Darkness and Error into the clear Light and true Knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ Upon the Feast of Trinity only.

WH O art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the Glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any Difference or Inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Arch-Angels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory be to thee, O Lord most high. Amen.

¶ Then

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¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the Name of all them that shall receive the Communion, this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies. We are not worthy so much as to gather up the Crumbs under thy Table. But thou art the same Lord, whose Property is always to have Mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more Readiness and Decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration as followeth.

Almighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son Jesus Christ to suffer Death upon the Cross for our Redemption, who made there (by his one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction,

on

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on for the Sins of the whole World, and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy Institution, in Remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood: Who, in the same Night that he was betrayed, (a) took Bread, and when he had given Thanks, (b) he brake it, and gave it to his Disciples, saying, Take, eat, (c) this is my Body, which is given for you: Do this in Remembrance of me. Likewise after Supper (d) he took the Cup, and when he had given Thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament which is shed for you, and for many, for the Remission of Sins: Do this, as oft as ye shall drink it, in Remembrance of me. Amen.

(a) Here the Priest is to take the Paten into his Hands.

(b) And here to break the Bread.

(c) And here lay his Hands upon all the Bread.

(d) Here he is to take the Cup into his Hand.

(e) And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

¶ Then

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¶ Then shall the Minister first receive the Communion in both Kind; himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Take and eat this in Remembrance that Christ died for thee, and feed on him in thy Heart by Faith with Thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. Drink this in Remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: Beginning at [Our Saviour Christ in the same Night, &c.] for the Blessing of the Bread, and at [Likewise after Supper, &c.] for the Blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

Our

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OUR Father which art in Heaven ;
Hallowed be thy Name. Thy King-
dom come. Thy Will be done in Earth,
as it is in Heaven. Give us this Day our
daily Bread. And forgive us our Trespasses,
as we forgive them that trespass against us.
And lead us not into Temptation, but de-
liver us from Evil. For thine is the King-
dom, the Power, and the Glory, for ever
and ever. *Amen.*

¶ After this shall be said as followeth.

O Lord and heavenly Father, we thy
humble Servants entirely desire thy
Fatherly Goodness mercifully to accept
this our Sacrifice of Praise and Thanks-
giving ; most humbly beseeching thee to
grant, that by the Merits and Death of thy
Son Jesus Christ, and through Faith in his
Blood, we and all thy whole Church may
obtain Remission of our Sins, and all other
Benefits of his Passion. And here we offer
and present unto thee, O Lord, ourselves,
our Souls and Bodies, to be a reasonable,
holy, and lively Sacrifice unto thee ; hum-
bly beseeching thee, that all we who are
Partakers of this Holy Communion, may
be fulfilled with thy Grace and heavenly
Benediction. And although we be unwor-
thy through our manifold Sins to offer un-

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to thee any Sacrifice ; yet we beseech thee accept this our bounden Duty and Service ; not weighing our Merits, but pardoning our Offences, through Jesus Christ our Lord ; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

¶ *Or this.*

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy Favour and Goodness towards us ; and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People ; and are also Heirs through Hope of thy everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in, thro' Jesus Christ our Lord ; to whom, with thee and the

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the Holy Ghost, be all Honour and Glory,
World without End. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in Earth
Peace, good Will towards Men. We
praise thee, we bless thee, we worship thee,
we glorify thee, we give Thanks to thee for
thy great Glory, O Lord God, heavenly
King, God the Father Almighty.

O Lord, the only begotten Son Jesus
Christ: O Lord God, Lamb of God, Son
of the Father, that takest away the Sins of
the World, have Mercy upon us. Thou that
takest away the Sins of the World, have
Mercy upon us. Thou that takest away the
Sins of the World, receive our Prayer. Thou
that sittest at the right Hand of God the Fa-
ther, have Mercy upon us.

For thou only art Holy, thou only art the
Lord; thou only, O Christ, with the Holy
Ghost, art most high in the Glory of God
the Father. *Amen.*

¶ *Then*

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¶ Then the Priest or Bishop (if he be present) shall let them de-
part with this Blessing.

THE Peace of God, which passeth
all Understanding, keep your Hearts
and Minds in the Knowledge and Love of
God, and of his Son Jesus Christ our Lord;
and the Blessing of God Almighty, the Fa-
ther, the Son, and the Holy Ghost, be
among you, and remain with you always.
Amen.



Proper



*Proper Collects that may be used with
any of the Prayers for the Sick.*

LE T thy merciful Ears, O Lord, be open to the Prayers of thy humble Servants, and that we may obtain our Petitions, make us to ask such Things as shall please thee, through Jesus Christ our Lord.

IN the Midst of Life we are in Death ; of whom may we seek for Succour but of thee, O Lord, who for our Sins art justly displeased ? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter Pains of eternal Death. Thou knowest, Lord, the Secrets of our Hearts, shut not thy merciful Ears to our Prayers ; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at the last Hour, for any Pains of Death to fall from thee.

G

O merci-

O Merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life, we beseech thee to raise us from the Death of Sin to the Life of Righteousness, that at the general Resurrection in the last Day we may be found acceptable in thy Sight, and may have our perfect Confummation and Bliss, both in Body and Soul, in thy eternal Glory, through Jesus Christ our Lord.

Grant we beseech thee, Almighty God, that we, who for our evil Deeds do worthily deserve to be punished, by the Comfort of thy Grace may mercifully be reliev'd, through our Lord and Saviour Jesus Christ.

O Most mighty God, and merciful Father, who hast Compassion upon all Men, and hatest nothing that thou hast made, who wouldest not the Death of a Sinner, but that he should rather turn from his Sin and be saved; mercifully forgive us our Trespasses; relieve and comfort us, who are grieved and wearied with the Burden of our Sins. Thy Property is always to have Mercy, to thee only it appertaineth to forgive Sins. Spare us therefore,

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fore, good Lord, spare us, whom thou hast redeemed. Enter not into Judgment with thy Servants, who are vile Earth, and miserable Sinners; but so turn thine Anger from us, who meekly acknowledge our Vileness, and truly repent us of our Faults, and so make Haste to help us in this World, that we may ever live with thee in the World to come, through Jesus Christ our Lord.

O God the Creator and Preserver of all Mankind, we humbly beseech thee for all Sorts and Conditions of Men, that thou wouldest be pleased to make thy Ways known unto them, thy saving Health among all Nations; more especially we pray for the good Estate of the Catholick Church, that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the Way of Truth, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life. Finally, we commend to thy Fatherly Goodness, all those that are any Ways afflicted or distressed in Mind, Body, or Estate; (especially *him* for whom our Prayers are desired) that it may please thee to comfort and relieve them according to their several Necessities, giving them Patience under their

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Sufferings, and a happy Issue out of all their Afflictions, and this we beg for Jesus Christ his Sake.

A Lmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve ; pour down upon us the Abundance of thy Mercy, forgiving us those Things whereof our Conscience is afraid, and giving us those good Things which we are not worthy to ask, but through the Merits and Mediation of Jesus Christ our Lord.

O God, merciful Father, that despisest not the sighing of a contrite Heart, nor the Desire of such as be sorrowful ; mercifully assist our Prayers that we make before thee in all our Troubles and Adversities whensoever they oppress us, and graciously hear us, that those Evils which the Craft and Subtilty of the Devil or Man worketh against us be brought to nought, and by the Providence of thy Goodness they may be dispersed, that we thy Servants being hurt by no Persecutions (or Afflictions) may evermore give Thanks unto thee in thy Holy Church, through Jesus Christ our Lord.

We

WE beseech thee, O Father, mercifully to look upon our Infirmities, and for the Glory of thy Name turn from us all those Evils that we most righteously have deserved; and grant that in all our Troubles we may put our whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Pureness of Living, to thy Honour and Glory, through our only Mediator and Advocate Jesus Christ our Lord.

A Lmighty and everlasting God, who of thy tender Love to mankind, hast sent thy Son, our Saviour Jesus Christ to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the Example of his great Humility; mercifully grant, that we may both follow the Example of his Patience, and also be made Partakers of his Resurrection, through Jesus Christ our Lord.

A Lmighty God, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in asking, we beseech thee to have Compassion upon our Infirmities, and those Things which for our Unworthiness we dare not,

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and for our Blindness we cannot ask, vouchsafe to give us for the Worthiness of thy Son, Jesus Christ our Lord. *Amen.*

A general Prayer for the Acceptance of our Devotions for the Sick.

From Bishop Andrews.

O Lord, it is a great Presumption that one Sinner should dare to commend another to thy Divine Majesty, especially the greater Sinner, the less. And who would not fear to undertake it? But thy Commandment it is, *That we should pray for the sick Members of thy Church, and mourn with them that mourn:* And thou hast promised that our Prayers thus made, thou wilt receive. And now behold, O Lord, we that are no way meet, but unworthy, utterly unworthy, to ask for ought for ourselves, Charity and Compassion so binding us, are enforced to become Suitors to thee for others, even for this thy Servant, now afflicted by thee. To thee we hope; to thee we desire; to thee we entreat and pray, in the most meek and humble Manner, and even from the Bottom of our Hearts. O Lord, that which thou mightest justly deny to our Unworthiness, deny not, we beseech thee, to thine own gracious Goodness. O Lord forgive

Prayers for the Sick. 91

give us our Sins, O Lord forgive us our Sins,
our great and grievous Sins, oft and many
Times committed, long and many Years con-
tinued, so that we may be meet to pray for
others, and our Prayers be made unto thee
in an acceptable Time.

Graciously look upon our Afflictions.
Pitifully behold the Sorrows of our
Hearts.

Mercifully forgive the Sins of thy People.
Favourably with Mercy hear our Prayers.
Both now and ever vouchsafe to hear us,
O Christ.

Graciously hear us, O Christ, graciously
hear us, O Lord Christ. *Amen.*

¶ Particular Prayers for the Sick.

*From Bishop
Patrick.*

O Most gracious God, who by
thy Son Jesus Christ hast
knit us all together in one Body, that we
should love one another, and if one Member
suffers, all the Members should suffer with
it; we humbly implore thy tender Mercies
towards this thy Servant, of whose afflicted
Condition we desire to have a compassionate
Sense and Feeling.

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Look graciously upon him, O Lord, and visit him with thy Salvation. Vouchsafe him such Consolation from above, as we should desire for ourselves, were we in his Estate. Give him a true penitent Heart for all the Offences he hath at any Time committed; together with a lively Faith in thy Son Jesus, who came into the World to save Sinners. Give him the Comfort of a holy Hope, that thou acceptest his Repentance, and faithful Devotion to thee. Support him by this Hope under all his Pain, and enable him patiently to submit to thy Fatherly Correction. Send him Help now in Time of Need, both for his Soul and for his Body. Bless the Means for his Recovery; and, if it be thy good Pleasure, restore him speedily to his former Health, together with a serious Resolution in his Heart to serve thee more zealously all his Days.

Or if thou haſt otherwise resolved in thy wise Counſels, deliver him from the Fear of Death, affiſt him in his laſt Agony, give him an eaſy and chearful Paſſage out of this Life, and ſend thy holy Angels to conduet him into Reſt and Peace with our Lord Jesus, for the ſame Jesus Christ's Sake. Amen.

I.

From Bishop Taylor.

Almighty God, Father of Mercies, the God of Peace and Comfort, of Rest and Pardon ! we thy Servants, in Duty to thee, and Charity to our Brother, humbly beg Mercy of thee for *him*, to descend upon *his* Body, and *his* Soul. We come to thee in the Name of Jesus, praying thee to pardon the Sins of this thy Servant, and to put them all upon the Account of the Cross, and to bury them in the Grave of him that died for us, that they may never rise up in Judgment against *him*, nor bring *him* in the Day of Trial to Shame and Confusion of Face. *Amen.*

II.

GIVE thy Servant, O Lord, Patience, in *his* Sorrows, Comfort in *his* Sickness, and restore *him* to Health, if it seem good to thee. And however thou shalt determine concerning *him* in this Affair, yet make *his* Repentance perfect, and *his* Faith strong, and *his* Hope stedfast, and *his* Passage safe ; that when thou shalt call *his* Soul from the Prison of the Body, it may enter into the Rest of the Sons of God, and the Bosom of Blessedness, and be with the Holy Jesus. *Amen.*

III. O

III.

O Lord, thou knowest all the Necessities, and all the Infirmities of thy Servant: Fortify *his* Soul with spiritual Joys, and perfect Resignation; and take from *him* all inordinate Affections to this World; and enlarge his Heart with Desires of being with thee, and of Freedom from Sin, and of the Fruition of God. *Amen.*

IV.

LORD, let not any Pain or Passion discompose the Order of *his* Thoughts, or *his* Duty; and lay no more upon thy Servant than thou wilt make *him* able to bear; and together with the Temptation do thou provide a Way to escape; even by the Mercies of a longer and more holy Life, or by the Mercies of a blessed Death; even as it pleaseth thee, O Lord, so let it be. *Amen.*

V.

LORD, let the Tenderness of *his* Conscience, and the Spirit of God, call to mind *his* Sins, that they may be confessed and repented of: And let thy powerful Grace remove from *his* Soul every Root of Bitterness; and in the Union of the holy Jesus, and in the Love of God, and in

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the Communion of all the Saints, let *his* Soul be presented to thee blameless, and entirely pardoned, and thoroughly washed, through Jesus Christ our Lord. *Amen.*

VI.

O Holy, most gracious Saviour, in whose Hands the Souls of all faithful People are laid up till the Day of Recompence, have Mercy upon the Soul and Body of this thy Servant, refresh *him* with the Aids of the Spirit of Grace and Comfort, and supply all *his* Necessities, known only unto thee. Let *him* dwell in Peace, feeling thy Pardon, supported by thy Goodness, absolved by thy Sentence, and saved by thy Mercy; that whenever his Soul shall go out from the Body, it may be received by Angels, and preserved from evil Spirits, and laid up in thy Bosom; and that in the Day of thy second coming, *his* Body may be raised up with Power to behold for ever the Face of God, in the Glories of Jesus Christ our Lord. *Amen.*

¶ *A larger Form of Prayer for the Sick.*

From Bishop Patrick.

O Lord, the Father of our Spirits, who givest us Life and Breath, and all Things, and hast not thought a Crown

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a Crown of everlasting Life too much to promise us, we believe that thou wilt not deny us what is needful and fit for us, both for our Souls and our Bodies, in our Passage thro' this World, to that of Honour, Glory and Immortality. In this Confidence, we more particularly recommend this thy sick Servant to thy infinite and most compassionate Mercy. Settle in *his* Soul a stedfast Faith, that thou dost not willingly grieve the Children of Men, but intendest good to *him*, by this thy fatherly Correction. And now that all other Pleasures and Enjoyments fail *him*, represent thyself more effectually unto *him*, as the only Support and Stay of *his* Hope and Rock of Salvation. Whereinsoever *he* hath neglected thee, or committed any Offence against thee, make *him* deeply sensible of it, and heartily sorrowful for all his Transgressions. And as *he* earnestly desires Pardon and Forgiveness of thee, so work in *him* a serious Resolution to live more circumspectly and righteously for the Time to come. Assist *him* graciously, O Lord, that *he* may give a Proof of *his* sincere Intentions hereafter to submit *himself* in all Things to thy Will, by *his* patient Submission to thy Fatherly Correction now. O that *he* may so quietly, so meekly, so humbly, and chearfully resign

bis

his Will unto thee, to suffer what thou inflictst, that he may be the more disposed to do readily whatsoever thou commandest. For which End, make *him* thoroughly apprehensive of thy sovereign Power and Authority over all Creatures. Possess *him* with a great Reverence of thy Wisdom and Justice, with an entire Confidence in thy Goodness and Love, and with a thankful Remembrance of all thy past Mercies to *him*, that so *he* may the better endure what thou layest upon *him* at present, and may ever chuse to follow thy Directions, and submit to thy Orders, and delight to do thy Will, O God.

Bless the Remedies which are used for the restoring *him* to his former Health, that *he* may live to perform *his* Duty with greater Care. Or if thou hast otherwise appointed, accept graciously of *his* Purposes of Amendment, and dispose *him* to return back *his* Spirit willingly unto thee who gavest it; and with great Humility and deep Sense of *his* own Undeservings, to expect thy Mercy declared in Christ Jesus. Fix *his* Mind stedfastly upon him, who hath led the Way through the Grave unto Heaven, that *he* may not be affrighted with the Approaches of Death, but looking beyond it to that high and holy Place, where

98 *Prayers for the Sick.*

where the Lord Jesus is, may rejoice in
Hope of eternal Glory.

And grant that every one of us, in our best Estate of Health, may consider perpetually how frail and weak we are: That so we may not abuse ourselves by an intemperate Use of any sensual Pleasures, nor load our Minds with the Cares of this Life, nor spend our Days in a vain Pursuit of the Honour and Glory of this World: But may pass all the Time of our sojourning here in Fear, and may live so righteously and soberly in this present World, as becomes those who expect shortly to give an Account to thee, who wilt judge all Men according to their Works. Hear us, O Lord, we most humbly beseech thee, thro' Christ Jesus our merciful and compassionate High Priest, who sits at thy right Hand, and lives for ever to make Intercession for us. *Amen.*

ASSIST us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, through Jesus Christ our Lord. *Amen.*

O Lord,

*From Dr.
Hammond.*

O Lord, bless, keep, and defend this thy Servant with thy heavenly Grace and Benediction, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* comes to thy everlasting Kingdom.

Let thy mighty Hand, and out-stretched Arm, O Lord, be ever *his* Defence; thy Mercy and Loving-kindness in Jesus Christ thy dear Son, *his* Salvation; thy true and holy Word, *his* Instruction; thy Grace and Holy Spirit, *his* Comfort and Consolation, both now and at the Hour of Death.

*Heb. xiii.
20, 21.*

NOW the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to do his Will, working in you that which is well-pleasing in his Sight, through Jesus Christ, to whom be Glory for ever and ever. Amen.

¶ Proper Psalms for the Sick.

I.

O Lord, rebuke me not in thine Indignation: neither chasten me in thy Displeasure. *Psal. vi. 1.*

2. Have Mercy upon me, O Lord, for I am weak: O Lord, heal me, for my Bones are vexed. *Psal. vi. 2.*

3. My Soul also is sore troubled: but, Lord, how long wilt thou punish me? *Psal. vi. 3.*

4. Thine Arrows stick fast in me, and thy Hand presseth me sore. *Psal. xxxviii. 2.*

5. There is no Health in my Flesh, because of thy Displeasure: neither is there any Rest in my Bones by reason of my Sin. *Psal. xxxviii. 3.*

6. For my Wickednesses are gone over my Head, and are like a sore Burden too heavy for me to bear. *Psal. xxxviii. 4.*

7. I am feeble, and sore smitten: I have roared for the very Disquietness of my Heart. *Psal. xxxviii. 8.*

8. My Heart panteth, my Strength hath failed me; and the Sight of mine Eyes is gone from me. *Psal. xxxviii. 10.*

9. Therefore is my Spirit vexed within me; my Heart within me is desolate. *Psal. cxliii. 4.*

Proper Psalms for the Sick. 101

10. Turn thee, O Lord, and deliver my Soul: O save me for thy Mercies Sake. *Psal. vi. 4.*

11. For in Death no Man remembreth thee; and who will give thee Thanks in the Pit? *Psal. vi. 5.*

12. Hide not thy Face from me in the Time of my Trouble: Incline thine Ears unto me when I call: O hear me, and that right soon. *Psal. cii. 2.*

13. For my Days are consumed away like Smoke: My Heart is smitten down and withered like Grass. *Psal. cii. 3, 4.*

14. And that because of thine Indignation and Wrath: For thou hast lifted me up, and cast me down. *Psal. cii. 10.*

15. But I said, O my God, take me not away in the Midst of my Age: As for thy Years, they endure throughout all Generations. *Psal. cii. 24.*

16. Wherefore in thee, O Lord, have I put my Trust: Thou shalt answer for me, O Lord my God.

II.

P S A L. LI.

HAVE Mercy upon me, O God, after thy great Goodness: According to the Multitude of thy Mercies do away mine Offences.

H

2. Wash

¶ Proper Psalms for the Sick.

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Proper Psalms for the Sick. 101

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PSAL. LI.

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H

2. Wash

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2. Wash me thoroughly from mine Iniquity: And cleanse me from my Sin.

3. For I acknowledge my Faults: And my Sin is ever before me.

4. Against thee only have I sinned, and done this Evil in thy Sight: That thou mightest be justified in thy Saying, and clear when thou art judged.

5. Behold, I was shapen in Wickedness; and in Sin hath my Mother conceived me.

6. But lo, thou requirest Truth in the inward Parts: And shalt make me to understand Wisdom secretly.

7. Thou shalt purge me with Hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than Snow.

8. Thou shalt make me hear of Joy and Gladness: That the Bones which thou hast broken may rejoice.

9. Turn thy Face from my Sins; and put out all my Misdeeds.

10. Make me a clean Heart, O God: And renew a right Spirit within me.

11. Cast me not away from thy Presence: And take not thy Holy Spirit from me.

12. O give me the Comfort of thy Help again: and stablish me with thy free Spirit.

13. Then

Proper Psalms for the Sick. 103

13. Then shall I teach thy Ways unto the Wicked: And Sinners shall be converted unto thee.

III.

HEAR my Prayer, O Lord, and consider my Desire: Hearken unto me, for thy Truth and Righteousness Sake. *Psal.* cxliii. 1.

2. And enter not into Judgment with thy Servant: For in thy Sight shall no Man living be justified. *Psal.* cxliii. 2.

3. The Sacrifice of God is a troubled Spirit: A broken and contrite Heart, O God, thou wilt not despise. *Psal.* li. 17.

4. Lord, thou knowest all my Desire: And my Groaning is not hid from thee. *Psal.* xxxviii. 6.

5. I stretch forth my Hands unto thee: My Soul gaspeth unto thee as a thirsty Land. *Psal.* cxliii. 6.

6. Hear me, O Lord, and that soon, for my Spirit waxeth faint: Hide not thy Face from me, lest I be like unto them that go down into the Pit. *Psal.* cxliii. 7.

7. Haste thee to help me, O Lord God of my Salvation. *Psal.* xxxviii. 22.

8. For thou art a Place to hide me in, thou shalt preserve me from Trouble: Thou shalt compass me about with Songs of Deliverance. *Psal.* xxxii. 8.

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9. Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord God of Truth. *Psal. xxxi. 5.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

¶ *A Protestation of Faith, which may be repeated by the Sick after giving his Assent to the Creed.*

From Bishop Cofins. IN this Faith, which I do unfeignedly believe, as a true Member of Christ's Catholick Church, do I propose to finish my Life; and if ought shall happen thro' the Violence of my Sicknes, or the Suggestions of my ghostly Enemies, whereby I shall come to think, say, or do any thing contrary to this holy Faith and Purpose, I do here revoke it before-hand, and protest from my Soul, even before Christ and his holy Angels, that I give no Consent thereunto; giving most humble and hearty Thanks unto my loving Creator and Redeemer, that by the wonderful Goodness of his Bounty, he hath vouchsafed to bring me to the Knowledge of this Faith in him; which with my Soul and Body I commend into his most holy and merciful Hands, now, and at the Hour of my Death. - *Amen.*

¶ *Also*

¶ *Also this Protestation of Forgiveness.*

*From Bishop
Cofins.*

I Do further most humbly desire all, and every one, whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the World, wherein soever any hath offended me, or done me any Manner of Injury whatsoever, even as I desire to be forgiven of God, and to be absolved from my Sins, for the Merits of my blessed Redeemer.





Occasional PRAYERS

FOR THE

S I C K.

¶ *A Prayer for a Person in the Beginning of his Sickness.*

From Bishop Taylor.

O Almighty God, merciful and gracious, who in thy Justice didst send Sorrow and Tears, Sickness and Death into the World, as a Punishment for Man's Sin, and hast comprehended all under Sin, and this sad Covenant of Sufferings, not to destroy us, but that thou mightest have Mercy upon all, making thy Justice to minister to Mercy, short Afflictions to an eternal Weight of Glory; as thou hast been pleased to turn the Sins of this thy Servant into Sickness, so turn, we beseech thee, his Sickness to the Advantage

Occasional Prayers for the Sick. 107

vantage of Holiness and Religion, of Mercy and Pardon, of Faith and Hope, of Grace and Glory. Thou hast now called *him* to the Fellowship of Sufferings; Lord, by the Means of thy Religion, let *his* present Condition be so sanctified, that *his* Sufferings may be united to the Sufferings of *his* Lord; that so thou may'st pity and assist *him*, relieve *his* Sorrow, and support *his* Spirit, direct *his* Thoughts, and sanctify the Accidents of *his* Sickness; that the Punishment of *his* Sin may be to *him* a School of Virtue, in which since thou hast now enter'd *him*, Lord make *him* an holy Proficient, that *he* may behave *himself* as a Son under Discipline, humbly and obediently, evenly and patiently, that *he* may be brought by this Means nearer to thee; that if *he* shall go forth of this Sickness by the Gate of Life and Health, *he* may return to the World with great Strength of Spirit, to run a new Race of a stricter Holiness, and a more severe Religion; or if *he* pass from hence thro' the Gates of Death, *he* may enter into the Bosom of *his* Lord, and may feel the present Joys of certain Hope of that Sea of Pleasures in which all thy Saints and Servants shall be comprehended to eternal Ages. Grant this for Jesus Christ his Sake, our dearest Lord and Saviour. Amen.

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¶ A Prayer for Thankfulness in Sickness.

O God, wonderful both in thy Mercies and Judgments! Grant that the Sense of thy Servant's present Afflictions may not cause him to forget thy former Mercies, which thou hast poured out to him (*and to us all*) unworthy of them: O therefore let the Remembrance of those many and great Blessings he hath so long enjoyed at thy Hands; be now the proper Motives and Incentives to his Virtues of Patience and Humility, causing him chearfully to resign himself to thy blessed Will under all the Dispensations of thy Providence, though never so hard; and patiently to wait for the Return of thy Loving-kindness in Jesus, which is better than Life. *Amen.*

¶ A Prayer for a Blessing on the Means us'd
for a sick Person's Recovery.

*From Mr.
Kettlewell.*

O Gracious Lord, by whose Word Man lives, and not by any human Means alone; direct, we pray thee, the Counsels of those who prescribe to this thy Servant, and prosper the Medicines which are used to procure his Ease and Strength; but let not his Confidence

*From B.
Patrick*

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dence in them lessen any thing of *his* Dependence on thee, but make *him* sensible that every good Gift is from thee, and that it is thou that givest us Help in Time of Need: To whom therefore, but to thee, should we flee in the Day of our Visitation? Since it is thy Blessing only that maketh the Means we use effectual; and however vain the Use of them is without thee, if thou biddest them, the Things or Accident which we don't think of, or set least by, shall recover us. O, therefore, as their Part who administer to *him* is the Care, so let thine, O God, be the Blessing, and *his* the Comfort: And as *he* regards them as thy Instruments, so let *him* own thee for the Author of *his* Mercies, and to thee give Thanks, and pay *his* Vows and Services, thro' our dear Lord and Saviour Jesus Christ. *Amen.*

¶ *A Prayer for a sick Person when there appeareth some Hope of Recovery.*

From Bishop Patrick.

WE thank thee, O Father, Lord of Heaven and Earth, that thou hast heard our Prayers for thy afflicted Servant, and given *him* some Respite and Hopes of Recovery from this great Illness. Blessed be thy Goodness, that

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that *he* hath not made his Bed in the Dust, but is likely to continue still amongst us, in the Land of the Living. Blessed be thy Goodness, for so great (*and lately unexpected*) Mercy to *him*.

And O thou Preserver of Men, who hast begun to revive and quicken *him* again! go on to perfect that which belongs to *his* Cure, and forsake not the Work of thy own Hands. Repair all the Decays in *his* outward Man, that *his* Mind may also recover its former Strength, to praise and bless thy Goodness to *him*.

And visit him in the mean Time with thy heavenly Consolation from above. Fill *him* with comfortable Thoughts of thy Love, and of the tender compassionate Care which our Lord Jesus takes of all his afflicted Servants. Endue *him* still with more patient Submission to thy Will, and enable *him* both quietly to wait upon thee till thou hast finished *his* Recovery, and also to continue steadfastly resolved to serve thee more faithfully with *his* restored Strength, through Jesus Christ our most blessed Saviour and Redeemer. Amen.

Occasional Prayers for the Sick. III

¶ Another in Behalf of the sick Person when he finds any Abatement of his Distemper.

A CCEPT, O Lord, of the unfeigned Thanks of thy Servant for abating the Fury of *his* present Distemper, and giving *him* some Hopes of raising him up again to praise thee in the great Congregation.

It is a great Mercy, O Lord, and owing to thy Goodness only, that *his* Senses are preserved entire, and that he hath some Reprieve, after so much Uneasiness and Toings to and fro, through the Violence of *his* Illness.

O perfect (if it be thy blessed Will) what thou hast begun in *him*, and say to the Distemper, *It is enough.*

Teach *him* from hence to look up to thee continually, as the Rock of *his* Salvation, from whence only he is to expect thy Comfort and Support: And give *him* Grace always to make such a right Use of thy Fours, that *he* may daily find *himself* surrounded by the Light of thy Countenance, and enjoy the Blessings of thy heavenly Benediction in all *his* Ways, whether in Adversity or Prosperity, in Sickness or in Health.

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Health. Even so, blessed Lord, continue to assist, strengthen, comfort, and bless *him*, both now and for evermore, through Jesus Christ our Lord.

A Prayer for one who is dangerously ill.

O Almighty God, Gracious and Merciful, and Long suffering, whose Compassions fail not; look down, we beseech thee, upon the low and distressed State of thy Servant, now lying in the Extremity of Sickness. The harder his Illness presses upon *him*, the louder does it call upon thee for Help. O be merciful therefore unto *him*, according to the Necessity of his Case and according to the Multitude of thy tender Mercies in Jesus Christ. Rebuke the Distemper, that it prevail not over *him* to Death, but turn *his* malevolent Aspect into a joyous Expectation of Life. In as great Danger as *he* is, yet if thou wilt, O Lord we know thou canst make him whole; thou speakest the Word, it shall be done. In Submission therefore to thy most wise and good Disposal of all things, we beseechee, this Mercy at thy Hands, that thou wouldest let this bitter Cup pass away from thy Servant, and cause a Way for him to escape.

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out of this dangerous Condition. O spare
him a little, and his Soul shall live. Amen.

A Prayer for a sick Person when Sickness continues long upon him.

From Bishop Patrick. **L**OOK down, O Lord, we humbly beseech thee, with an Eye of Compassion on thy poor distressed Servant, who hath lain so long under the heavy Wrath of thy Displeasure, and by how much the outward Man is decayed and brought low, by the Tediumness of the Distempers continuing on *him*, by so much the more do thou be pleased to assist *him* in the inner Man by the gracious Assistance of thy Holy Spirit. Give *him* unfeigned Repentance for all the Errors of *his* past Life, and stedfast Faith in thy Son Jesus Christ; a comfortable Assurance of the Truth of all his precious Promises, a lively Hope of that immortal Bliss in which he reigns for evermore, and a strong Sense of thy fatherly Love to *him*, and Care over *him*, under this *his* sore Affliction, which may make *him* heartily love thee, and entirely confide in thee, and absolutely resign both Soul and Body to thy wise Disposal.

We

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We know there is nothing too hard for thee, but that if thou wilt thou canst bring him up even from the Gates of Death, and grant him a longer Continuance among us. May it be thy good Pleasure, O most gracious God, still to continue him; spare him O Lord, and deliver him also speedily from this Misery, under which he hath so long groaned. Bless all the Means that are used for his Recovery, and for the Support of his Spirits, and give him Refreshment during this tedious Sickness. Release him from his Pain, or grant him some Ease, or else increase and strengthen his Patience. Help him in Remembrance of thy past loving Kindness to trust in thy Goodness, and submit to thy Wisdom, and bear with an equal Mind what thou thinkest fit to lay upon him; and having approved himself to thee in these and other Virtues, while thou triest him by sore an Affliction, may say at the last, with the holy Psalmist, *It was good for me that I was in Trouble.*

Unto thy infinite Mercies we recommend him, and to the compassionate Kindness of our Lord Jesus Christ, who we hope will hear all the Prayers of his Friends for him every-where, and send his good Spirit to be his Comforter, and his good Angels to be his Guardians, and direct

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those who are to advise and prescribe the Means of *his* Restoration, and bring *him* to praise thee again in the Assemblies of thy Saints upon Earth, or (if thou hast otherwise disposed in thy wise Counsels) to praise thee in the great Assembly of Saints and Angels in Heaven, thro' Jesus Christ our Lord and only Saviour, to whom, with thee and the Holy Spirit, be all Praise, Love and Obedience, World without End. *Amen.*

Prayers for the Grace of Patience, and a suitable Behaviour in a sick Person to Friends and Attendants.

HE L P thy Servant, O thou merciful Redeemer and Lover of Souls, to undergo this Load of Affliction which thou hast laid upon *him* with Patience. Lead him gently by the Hand to the *Waters of Comfort*, and let *thy Rod*, and *thy Staff support him*, now that he is obliged to walk in the *Valley and Shadow of Death*.

Let *him* consider thee, O blessed Jesus, in thy weary Pilgrimage and Sufferings here upon Earth, before thou enteredst into Glory, that he be not weary and faint in his Mind.

If Relief does not come from thee so soon as *he* expects or desires, enable *him* still

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still to hold out with Long-suffering, and to wait with Patience for it. And whatsoever thou dost with *him*, O Lord, let him be *dumb*, and not *open his Mouth* to murmur or repine, because it is *thy Doing*. Make *him* to acquiesce and rest satisfied, even in the bitterest Dispensations of thy Providence: And let no Pains or Sufferings ever drive *him* from thee, considering that no *Temptation* hath befallen *him* but *what is common to Men*; and, that the *same Afflictions* are *accomplish'd in his Brethren that are in the World*.

And, together with this Patience towards thee, give *him* Patience, O merciful Lord, towards all those who friendly and charitably minister to *him*, and attend about *him*.

Keep *him* from being humoursome, and shewing Crossness to their good Counsels or from being causelessly angry and exceptious against their kind Endeavours. If any evil Accidents or Indiscretions happen, let *him* not presently be outrageous to aggravate them, or break out into any reproachful or unseemly Behaviour against them; but let *him* be pleased with the least Expression of their Kindness, and interpret every thing favourably; and on all Occasions let *him* make it *his Study* to oblige those who are obliging to *him* in this Time of *Sicknesse*,

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of Necessity, receiving with Thankfulness their good Offices, and praying God to reward them, for his Son Jesus Christ's Sake.
Amen.

A Prayer for spiritual Improvement by Sickness.

*From Dr.
Inet.*

O Merciful Father, who scourgest those thou lovest, and chastisest those thou wilt receive: Let thy loving Correction purge out all the Dross of thy Servant, and make *him* great in thy Favour by *his* present Humiliation. O let *him* learn *thy Statutes* in the School of *Affliction*: Let *him* seek thee early in it, and when *his Heart* is overwhelmed, lead him to the Rock that is higher than he.

Let thy Rod awaken *him* from *his* former Security in Sin, and let *him* sensibly find, that thou chastisest *him* for his Profit, that he may be Partaker of *thy Holiness*.

Teach *him*, by this Proof of thy fatherly Correction, to be more dutiful for the Time to come; to repent of *his* former Miscarriages, and to redeem the Time past, by a double Diligence for the future, if thou shalt in Mercy raise *him* up again. Let the Remainder of *his* Life be thine, and let nothing separate *him* from thy Love and Service, but let it be *his* whole Care and Stu-

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dy to provide Oil for his Lamp, and to trim and adorn his Soul for Eternity : That so all the Days of his appointed Time he may wait till his Change come, and be ready whensoever his Lord shall call him. Amen.

¶ For a sick Person who is about to make his Will.

O Lord, who puttest into our Hearts good Desires, and hast inclined thy Servant to set his House in Order, as well in relation to his temporal, as his spiritual Concerns ; grant that he may do it with exact Justice, according to the Rules of his holy Religion, and the Dictates of right Reason. He unfeignedly thanks thee for thy great Mercies, in having so liberally provided for him, that he may be rather helpful than chargeable to any, and die a Benefactor, and not in Debt.

We charitably hope, that what he is now about to dispose of, was all procur'd by fair and righteous Dealings, that he may comfortably feel, that it is more blessed to give than to receive.

But if his Conscience accuse him of anything unjustly gotten, O let him confess it and bring out the accursed thing with Acham at all and do Glory to God and his self, before he goes hence, and be no more seen.

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Let *him* be ready, with good *Zacheus*, to make Restitution in the best Manner he is capable of, and to say with *Samuel*,

Behold here I am, witness against me before the Lord; whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded? Whom have I oppressed, or of whose Hand have I received any Bribe to blind mine Eyes therewith, and I will restore it?

Lord, give *him* Strength to order all Things in as due and regular a Manner as if he was well. Let *his* Memory be perfect, and *his* Judgment sound, and *his* Heart so rightly disposed, that he may do nothing amiss, or through Partiality, but that Justice and Integrity may be seen through the whole Conduct of *his* Will.

If Rich, add this. Let the Light of *his* Charity likewise shine gloriously before Men, that out of the Abundance thou hast been pleased to bless *him* with, he may plentifully give to the Poor and Distressed, though no otherwise related to *him*, but as they are Members of Jesus Christ, and Brethren and Sisters of the same Communion.

Let *him*, O let *him*, now, O Lord, and at all times, if thou should'st graciously continue *him* here any longer, make to

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himself such Friends of the unrighteous Mammon, that when they fail, they may receive him into everlasting Habitations. Amen.

¶ A Prayer for a sick Penitent.

*From Mr.
Kettlewell.*

R Ighteous art thou, O God, in all the Pains and Sorrows which punish our Sins, and try our Patience, and we have none to accuse and complain of for the same but ourselves. This is the Acknowledgment which thy Servant makes, whom thou hast now afflicted. He receives it as the Chastisement of a Sinner, and is willing to bear Chastisement for his Sins, that he may thereby be reclaimed from them. Correct him, O Lord, that thou may'st not condemn him, and let him be judged by thee for his Sins, and judge himself for them here, that he may have nothing but Mercy without Judgment to receive at thine Hands hereafter.

But judge him, O God, with Mercy, and not in thine Anger. Judge him not according as his Sins have deserved, but according as his Weakness can bear, and according as thy Compassions are wont to mitigate thy Judgments; and let his Afflictions work in him a true Repentance, *not to be repented of*, and prove an happy Means, in the

Hand

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Hand of thy Mercy, to expiate his Guilt, not to increase it, and to reclaim *him* perfectly from all the Evils which he hath committed formerly, not to occasion *his* committing more; and to confer that Rest and Peace upon *his* Soul, which is denied to *his* Body, for our dear Lord and Saviour Jesus Christ his Sake.

THOU smitest *him*, O gracious God, that thou may'st cure *him*; and punishest *his* Sin, that thou may'st thereby amend and reclaim *his* Person: And *he* is weary of *his* Sins, which have brought upon *him* all these Sorrows, and which *he* seems now deeply sensible of, will bring infinitely worse, unless *he* prevents the same, by *his* timely and sincere Repentance of them.

Help *him* therefore to search them out, O God, and to discover every accursed Thing: And when *he* sees them, let *him* not stop at any one, but set *himself* entirely to renounce and amend all: Let thy Love make *him* hate every evil Way, and make *his* Purposes against them strong and resolute, and *his* Care in fulfilling the same vigilant and patient; and at the Remainder of *his* Days, to be one continual Defacement of *his* former Errors, and Devotion of *himself* to thy Service.

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Lord, cure his Folly by his Misery, and teach him, by the Lose of his Ease, to purchase the Blessing of true Repentance, and the comfortable Hopes of thy merciful Acceptance thereof, thro' the Merits of our dear Lord and Saviour Jesus Christ. Amen.

¶ A Prayer for a sick Person, who intends to receive the blessed Sacrament.

O Thou infinite and eternal Spirit, from whom every good Motion of our Heart proceedeth! Who both quickenest the Dead, and after thou hast given Life, givest the Increase: Increase, we beseech thee, the good Seeds of thy Grace, which thou hast sown in the Heart of thy Servant, by inclining him to receive the Sacrament of the Body and Blood of our Lord, in which thou art more immediately present, to illuminate the Faithful, and to comfort and refresh all that are weary and heavy laden with their Sins.

Come down, O Lord, as Fire, upon all that are thus heavenly-minded, to consume their Dross, and purify their Affections, and to enflame them with seraphick Love, that (with St. Peter in thy Transfiguration) upon coming to thy heavenly Banquet, they may say in Extasies of Joy and Admiration, *It is good for us to be here.*

O cause

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O cause thy Face thus comfortably to shine upon thy distressed Servant, who now intends to draw near to thee in this Sacrament, as thou hast commanded *him*. Let *his* Soul be satisfied as with Marrow and Fatness, when he shall praise thee there with joyful Lips.

Help *him* in the mean time, O Lord, to fit and prepare *himself* for the due Reception of such holy Mysteries. Fill *his* Soul with all Reverence and godly Fear; with earnest Desires and Longings after the Divine Life; with serious Repentance for all *his* past Miscarriages, and hearty Resolutions of living for ever after unto Jesus, who died for *him*. O let *him* receive a broken and a bleeding Saviour with *a broken and a contrite Heart, which* thou hast promised *not to despise*. Forgive *him* all that is past, and give *him* Grace for the future, to *live more soberly, righteously, and godlily, in this present World*, if it shall be thy good Pleasure to continue *him* in it.

Raise *his* Affections from Earth to Heaven, and let *him* Hunger and Thirst after Righteousness, as he was wont to do after his bodily Sustenance.

As the Hart panteth after the Waterbrooks, so let *his* Heart now pant after thee, O God, that with Desire he may desire

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* This is to be omitted when the following is added by the Minister.

to eat this Passover, * and be filled with all spiritual Joys and Consolations from thenceforth for evermore. Amen.

This may be added by the Minister, who intends to give the Sacrament to him.

AND to me, O Lord, whom thou hast called to this high Honour of administering thy holy Sacrament, give thy Grace and heavenly Benediction, that *I may do all things as I ought, through Christ strengthening me.*

Magnify thy Power, O Lord, in my Weakness; and thou that givest the Increase, command a Blessing, I pray thee, to descend upon the Work of my Ministry; that this Sacrament, to be administered to thy Servant, now crying mightily to thee for Help, may turn to his everlasting Benefit, as well as to the Salvation of myself, and of all that shall charitably receive with him. Grant this, O blessed Spirit, for the Sake of that Jesus, whom we are about to commemorate in this holy Ordinance. Amen.

¶ *A Prayer for a sick Person that wants Sleep.*

*From Bishop
Patrick.*

ADored be thy Love, thy wondrous Love, O most gracious God, who hast so many Ways expressed thy Bounty towards us! Thy Mercies in Christ Jesus surpassest all our Thoughts; nor are we able to number all the other Blessings thou hast bestowed upon us. How much do we owe thee for the quiet Sleep of but one Night? We see in this thy poor afflicted Servant how much we ought to thank thee for this single Blessing, that our Eyes, when we would close them, are not held waking.

Pardon, good Lord, our foul Ingratitude for this and all the Rest of thy undeserved

* *Or her.* Mercies; and be pleased graciously also to visit * *him*, who still languishes on *his* Sick-bed, looking up to thee, from whom cometh our Help. Renew *his* wasted Spirits with comfortable Sleep; compose *him* to a sweet and undisturbed Rest, refresh *him* thereby so sensibly, that *he* may be restored to such a Degree of Strength, as may make *him* able in some measure, affectionately to acknowledge thy Goodness, when thou hast dealt so bountifully with *him*. Or if thou delayest

to

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to bestow that Blessing on *him*, O God, that in the Multitude of *his* Thoughts within *him*, thy Comforts may delight *his* Soul. If *he* be still toss'd upon a wearisome Bed, without any Rest, O that *his* Mind may rest, and repose itself in the Bosom of thy dearest Love, and may feel the most sensible Consolations from Heaven, not only quieting, but greatly rejoicing *his* Heart. Preserve the Use of his Understanding, and let the Enemy have no Advantage of *him*, but make *him* able to say, *I will wait patiently for the Lord, till he incline his*

Psal. xl. 1. & xxxix. 12, 13. Ear unto me, and bear my Cry. O bear his Prayer, O Lord, and give Ear unto his Cry: O spare him, that he may recover Strength before he go hence and be no more, for Jesus Christ his Sake. Amen.

¶ A Prayer to be said when the sick Person grows Light-headed.

From Bishop Patrick.

O Lord, look down from Heaven, in much Pity and Compassion, upon this thy afflicted Servant, who is not able now to look up unto thee: The sadder *his* Condition grows, the fitter Object it is of thy infinite tender Mercies; who acceptest, we believe, of the Submission *he* made of *himself* in the Beginning,

Beginning of *his* Sickness, to thy Almighty Wisdom and Goodness. And therefore since it is thy Pleasure to suffer *his* Distemper to proceed to this dangerous Extremity, do thou no less graciously love *him*, and delight in *him*, than if *he* could still give up *himself* to thy blessed Will.

And hear, O most merciful Father, our Prayers in *his* Behalf; excite them also to a greater Ardency than ever for *him*, now that *he* can no longer commend *himself* to thy Mercies. Pardon, good Lord, pardon all *his* Sins; impute not to *him* any of *his* former Follies; lay not to *his* Charge *his* not improving, or any ways misusing of *his* Reason and Understanding, which we earnestly, but humbly, intreat thee to restore to *him*, together with such a Measure of thy divine Grace, as may quicken and assist *him* then to employ *his* Thoughts to the best Purposes, especially in meditating on thy Mercies, in studying thy Praise, and in exhorting all others to love thee, and trust thee, and sincerely obey thee.

And while *he* remains thus deprived of *his* Reason, be pleased to quiet and compose *his* Spirits, or to prevent all furious Motions there, or quickly to abate such violent Passions, if any arise: For which End, be pleased to remove all frightful Imaginations far

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far from him, and suffer not the evil One to approach him; preserve him from doing any Harm, either to himself or to any others.

Psal. xxxviii. 21, 22.
— xl. 17. *Forsake him not, O Lord our God, be not far from him. Make Haste to help him, O Lord our Salvation.*

He is poor and needy, but the Lord thinketh on him. Thou

Psal. lxxix. 13. *art our Helper and Deliverer, make no tarrying, O our God, so will we give Thanks unto thee for ever.*

We will be still praising thee, and shewing forth thy Loving-kindness to those who succeed us.

That they may set their Hope in thee our God, and not forget thy Works, but keep thy Commandments.

Amen, Amen, make us all so happy, for Jesus Christ his Sake. Amen.

¶ A Prayer for a Person when Danger is apprehended by excessive Sleep.

From Mr.
Kettlewell.

O Merciful God, let not this deep Sleep, which is fallen on thy Servant, prove the Sleep of Death; make it the Sleep of a recovering Person, to relieve and revive him, not to carry him off: And awake him out of it in thy due time to offer thee Praise, and to labour still among us, in doing thee Honour and Service.

But

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But if thou hast ordered thereby to take him to thyself, Lord, remember and accept of all his former Prayers and Repentance, Faith and Patience.

Look not upon *his* Sins, but to pardon them; nor on *his* Weaknesses, but to pity them: And when *he* awakes in the next World, let him find himself surrounded with Light and Bliss, instead of *his* Sick-bed Sorrows, and awake to eternal Life with thee in Glory.

Lord, hear us for this thy weak Servant in Distress: Hear our Prayers for *him*, who seems not able now to offer up any Prayers to thee for *himself*. And accept both him and us, to the blessed Enjoyment of thy Love, and Hopes of thy Mercies, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for a Person lying insensible on a sick Bed.

O Thou Preserver of Men, who knowest the Frailty of our Constitutions; how soon our Senses may fail us, and our Understanding depart from us: To what Accidents, Distempers, and Decays our weak Nature is subject; even such as may make the most Acute and Judicious, quickly become as Fools; and the most Able and Strong, as weak as Water, and as insensible

as

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as that inanimate Being. Look down, we beseech thee, upon thy poor Servant, who now lies in such a weak and insensible Condition.

The less able *he* is to do for *himself*, the more need hath *he* of our Prayers, and of thy tender Mercy to *him*. O thou great Creator of the World! who broughtest Light out of Darkness, and madest all Things out of nothing, and canst restore our dead Bodies again after they are mouldered into Atoms! be pleased to repel the Clouds of Darkness which now have taken away the Light of our Brother's Understanding, and rendered *him* a Companion for the Dead.

Quicken *him* again, O Lord, and restore *him* to his former Senses, that *his* Soul may bless and praise thy holy Name. For in Death no Man remembreth thee, and who will give thee Thanks in the Pit?

Here our Petitions therefore, O Lord, and receive our Prayers for our *Brother*, that this Image of Death may not be converted into Death itself, but that *he* may live to proclaim thy Power, and to celebrate thy Praises here amongst us longer upon Earth.

But if it be thy Will to move *him* hence, in this lethargical Condition, O pardon,
we

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we beseech thee, all *his* Offences, and accept of that Preparation and Repentance *he* was able to make before the Distemper prevail'd upon *him* in so deadly a Manner. Receive *him*, O Lord, into the Arms of thy Mercy, and accept *him* for thy well-beloved Son's Sake; that so this short Night may quickly be turned into everlasting Day; and after these dark Shadows are removed, *he* may find *himself* in a Heaven of Happiness, where, in *thy Light, he may see Light* for ever.

A Prayer for one who hath been a notorious wicked Liver.

O Lord God of infinite Goodness and Compassion! whose Mercies are over all thy Works; who makest the Sun to shine, and the Rain to descend upon the Unjust as well as the Just, and art kind even to the most Unthankful: We humbly beseech thee to look down in Mercy upon this thy Unworthy Servant, who hath so long trampled upon the Riches of thy Goodness, not knowing that the Goodness of God leadeth to Repentance.

Let thy Rod therefore awaken *him* now to a Sense of *his* Condition, whom thy Goodness hath not reclaimed, and let *him* still

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still find Mercy at thy Hands, notwithstanding his continual Abuse of it.

Thou hast promised, O Lord, that when the wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. O make good this thy Promise to thy Servant here, who stands in so much need of it.

Hide thy Face from his Sins, and blot out all his Iniquities. Though they be red as Scarlet, yet do thou make them white as Snow, by Repentance, which we beg of thee to give him, and to accept, though late, for the Merits of thy dearly beloved Son.

Simon Magus, though in the Gall of Bitterness, and the Bond of Iniquity, was bid to repent, and to pray for Pardon, and therefore we hope the Gate of Life is still open for our Brother, though he hath so long shut himself out of it, by going on in a Course that leadeth to the Chambers of Death.

Blessed Lord! let thy Terrors at length awaken him out of this lethargical Condition, before he is overtaken by thy Judgments. Afflict him here, that thou mayest spare him hereafter. Break thou his stony Heart, that it may gush out with Waters

of

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of Sorrow, to bewail *his* ill-spent Life; and, as *Mary Magdalen's Tears*, to wash away the Stain and Filthiness of it.

O quicken *him* to a Sense of *his* Duty, and *his* Danger, before it be too late. And when thou hast brought *him* to *his* right Mind, receive *him*, we beseech thee, as the compassionate Father did his prodigal Son, or the Shepherd his lost Sheep; or as the Master of the Vineyard admitted Labourers into his Service at the eleventh Hour, and gave them an equal Reward with those who had borne the Heat and Burden of the Day; so we beseech thee to admit this thy Servant into the Fellowship of Christ's Flock, and give him the Rewards of thy more faithful Servants, out of the Abundance of the Riches of thy Goodness to repenting Sinners, in Jesus Christ.

Thou, O Lord, who didst pardon the Thief upon the Cross, hear our Prayers for our *Brother*, in these *his* Sick-bed, and, for ought we know, *his* last Agonies.

And as the fore-mentioned Instances are lively Significations of thy unbounded Goodness, and were written for our Comfort and Instruction, that none should despair of Pardon; so with the greater Confidence we now recommend this our dis-

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tressed

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tressed Brother to thy divine Protection, beseeching thee to forgive all that is past, and to wash *him* with the Blood of thy Son, and to receive *him* at last into thy everlasting Habitation. Amen.

¶ A Prayer for one who is hardened and impenitent.

LORD God Almighty, who art the Father of our Spirits, and who turnest the Hearts of Men as thou pleaseſt; who bast Mercy on whom thou wilt have Mercy, and whom thou wilt thou hardenest! Let thy merciful Ears be open, we pray thee, to the Supplications which we now offer to thy Divine Majesty, in the Behalf of this thy Servant, who appears utterly insensible of his Sin and Folly, and on whom all Means to lead *him* to Repentance have hitherto seemed vain and ineffectual. Take from *him*, we humbly intreat thee, all Ignorance and Hardness of Heart: Remove from *him* all Prejudice against, and Contempt of thy sacred Word and Ministry: Let *him* no longer make a Mock of Sin, but be sensible that the Wisdom he has hitherto gloried in, is the greatest and most dangerous Folly. Open thou his Eyes, that he may see the wonderful Things of thy Law. Shew thy Mercy upon *him*, and grant *him* thy

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thy Salvation. Convince *him* of the *Sinfulness of Sin*, and the Vanity and Madness, as well as Danger of *his* past Ways.

His Understanding, we fear, is now darkened, and *his* Heart hardened through the Deceitfulness of Sin: O do thou enlighten *his* dark Mind, and let *him* at last see the Beauties of Holiness, which have so long been hid from *his* Eyes. Take from *him* this *stony Heart, and give him an Heart of Flesh*. Awaken *his* slumbering and inattentive Soul, that it may delight in Things agreeable to its Nature, and be employed in Things that make for its everlasting Peace. O give *him* Understanding, and *he* shall yet live. Thou that canst revive Souls which are dead in Sin and Trespasses, and make even such as lie in the Grave of Corruption to become glorious Saints, and even Martyrs for Religion, hear our Prayers for our *Brother*, who seems to be on the Brink of Destruction; and pity poor Sinners, that have not Pity on themselves.

'Tis the Unhappiness of a long living in, and being accustomed to Sin, that we are not soon made sensible of our Errors, nor easily made to know them. 'Tis the Pride of our Nature to be loth to acknowledge our Faults, and to confess our Sins: But let thy Grace, O God, teach us to deny

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this ungodly Lust. Do thou pull down in us all high and vain Imaginations. Crush and suppress all proud Thoughts and haughty Opinions of ourselves. Give us all, and particularly thy Servant, whom we are now interceding for, a Sense of our own Vileness. Give us unfeigned Repentance for all the Errors of our Life past ; that being cast down, thou may'st raise us up, and become merciful to us miserable Sinners.

Let us all find, by blessed Experience, that we grow in Grace, and in the Knowledge of our Lord Jesus Christ ; and that his Commandments are not grievous to us, but rather the Delight and Desire of our Souls, that so at last we may be presented to him holy and unblameable, and unreprovable in his Sight. Amen.

¶ A Prayer for a sick Woman that is with Child.

O God, the Help of all that put their Trust in thee, the Support of the Weak, and the Relief of the Needy ! Look with Pity upon this Woman, thy Servant, who at best acknowledgeth herself but a weak and helpless Creature, but much more so now in her present Condition, when thou hast added Weakness to Weakness,

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Weakness, and made her to travail with much Sicknes, together with the Burden of Child-bearing.

O Lord, be thou graciously pleased to proportion thy Strength to *her* Weakness, and as Pains and Sorrow take hold upon *her*, inspire her with fresh Vigour and Courage to rely upon thee, *her* only Support in Time of Need, and Rock of *her* Salvation.

Let her not be disquieted with the Fear of any Evil, since none can happen unto *her* without thy Leave; but give *her* Grace patiently to resign *herself* to thy blessed Will in all Things, who knowest what is best for *her*, and wilt lay no more upon *her*, we trust, than thou wilt enable *her* to bear.

Bring Strength, O Lord, out of Weakness, and Health out of Sicknes; and make *her*, in thy good Time, a joyful Mother of a hopeful Child, which may do Good in its Generation, and be an Instrument of thy Glory here, and a blessed Inhabitant of thy heavenly Kingdom hereafter.

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¶ A Prayer for a Woman in the Time of her Travail.

From Bishop Patrick.

O Most mighty Lord, who hast given us innumerable Pledges of thy Love, and encouraged us to trust in thee for ever, and to expect with quiet and patient Minds the Issue of thy wise and good Providence: We most humbly commend thy Servant in this *her* Extremity, to thy Care and Blessing; beseeching thee to give *her* a gracious Deliverance, and to ease *her* of the Burden wherewith *she* labours. We ourselves are Monuments of that Mercy which we beg of thee. Thou broughtest us into this World, and didst unloose the Bands wherewith we were swaddled in our Mother's Womb. We have also had long Experience of thy Readiness to succour us, and to do us Good ever since, many Times beyond our Hopes, and always beyond our Deservings. We dare not but commit ourselves, and every thing belonging unto us, most heartily into thy Hands; remembering that thou hast the same Power and Goodness still, by which we came into the Light of the Living. We cannot desire to be better provided for, than as thy infinite Wisdom judgeth most convenient for us; unto that we refer ourselves,

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selves, beseeching thee (if it be thy good Pleasure) that *her* Deliverance may be as speedy as *her* Cries unto thee; or her Patience as great and long as *her* Pains. Thou who ripenest the Fruits of the Earth, and then givest us the gathering of them to our Comfort; blast not, we beseech thee, the Fruit of the Womb; but bring it to Maturity, and deliver it safe into thy Servants Hand, as a new Pledge of thy Goodness to *her*, to be an Instrument of thy Glory, and a future Comfort and Blessing to thy Servant, who travails in so much Pain with it now. Or, if thou hast otherwise determined, Lord, give *her* Grace to submit to thy holy Will, and to rest satisfied in thy wise Appointments, and never to distrust thy Goodness and Care over *her*. Hear us, O Father of Mercies, and pardon *her*s and all our Offences, and pity our Infirmities: Make us more thankful for what we have received, and more fit for the Blessing which we now request: and prepare us for all thy future Mercies, either in this Life, or in the next, through thy infinite Love and Compassion declared to us, in Christ Jesus our Lord. Amen.

¶ *A Prayer for a Woman who cannot be delivered without Difficulty and Hazard.*

O Lord God of all Comfort and Consolation, who art the Refuge of the Distressed, and the Help of all that depend upon thee; we thy unworthy Servants do now offer up our Supplications at the Throne of thy Majesty, in the Behalf of this thy Servant, who is in great Pain and Misery. Thou hast been pleased to bring the Child to the Birth, but there is not Strength to bring forth. On this Account thy Servant is in violent Agonies, crying out in *her* Pangs, and pouring out *her* Soul to thee in Prayer. O grant that it may be in a Time when thou may'st be found.

Thou art our Hiding-place; thou shalt preserve us from Trouble; thou shalt compass us about with Songs of Deliverance. O let thy Servant feel these blessed Effects of thy Goodness, and as thou hast brought to the Birth, enable *her*, we beseech thee, to bring forth, that *she* may rejoice in the Workmanship of thy Hands, and tell of all thy wondrous Works.

Consider the low Estate of thine Handmaid, and deliver *her* Soul from Death, *her* Eyes from Tears, and *her* Feet from falling. *Gracious art thou, O Lord, and righteous;*

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righteous; thou preservest the Simple, and helpest those that are in Misery. Help thy Servant therefore now, we humbly intreat thee, who stands in so much in Need of it. Accept her Tears, and asswage her Pain, as shall seem most expedient for her. And forasmuch as she putteth her whole Trust in thee, give her Strength and Patience proportionable to all her Pains and Agonies. Support her Spirits under them, and if thou pleasest, carry her safely through the same, and make her to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice.

Restore unto her, O Lord, the Joy of thy Salvation, and uphold her with thy free Spirit; then shall she teach Transgressors thy Way, and Sinners shall be converted unto thee. Deliver her from this great Affliction, O God, thou God of her Salvation, and her Tongue shall sing aloud of thy Righteousness.

Thy Mercies and Power are still the same, and will be the same for ever. O let them

* *This to be* now be shewn for this thy Servant's Delivery, * as they have the first Child. been formerly on the same Occasion: That so by having fresh Instances of thy Loving-kindness, she may still praise thee more and more.

But

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But if in thy fatherly Providence, to which we pray *she* may willingly submit *herself*, thou hast determined otherwise concerning *her*, thy blessed Will, O our God, be done: Dispose of *her* either to Life or Death, as thou pleaseſt; only in both, in thy Mercy, whether living or dying, let *her* ſtill please thee, and be thou *her* Portion for ever. O perfect *her* Repentance, and purge away all *her* Sins: Give *her* Patience whilſt *she* lives, and Peace when *she* dies, and after Death the Happiness to ſee thy Face in a blessed Eternity, which thou haſt promised and prepared for all that love and fear thee. O hear our Prayers, and grant our Requests for thy well-beloved Son's Sake, Jesus Christ our Lord. Amen.

¶ A Prayer for Grace and Assistance for a Woman under the Trials and Sorrows of Child-bed.

*From Mr.
Kettlewell.*

O Father of Mercies! what Thanks can we worthily give unto thee for thy unspeakable Goodness to this thy Servant, and *her* helpless Babe, and for the wondrous Things which thou haſt done for *her* Soul? For the Pangs and Sorrows of Death compassed *her*, and *she* found Trouble and Sorrow: The Mouth of the Pit was opened, and ready to shut it.

itself upon *her*, but thou hast graciously asswaged those Pains, and wrought Deliverance, and turn'd *her* Sorrows into Joys; when *she* cried thou answeredst *her*, and strengthenedst *her* with Strength in *her* Soul.

Lord, we will ever adore and magnify thy Mercy, which dealt so lovingly with *her*, and praise thy Truth and Faithfulness, which have not suffered thy Promises, or *her* Hopes to fail. We will never forget how mindful thou hast been of the low Estate of thy Handmaid; for *she* hath felt thy Power, O blessed God! in *her* greatest Weakness, and has been enabled thereby above *her* Strength. *She* has tasted thy Goodness in the Midst of all *her* piercing Pangs and Sorrows; for thou didst comfort and support *her* under them, and didst measure them out to *her*, according as *she* could bear them; and in tender Pity didst deliver *her* Soul from Death, and send *her* Ease, yea, hast turned *her* Sorrows into Joys, when *she* could bear no more.

Perfect, good Lord, that Deliverance to *her* which thou hast most graciously begun, and let *her* not be lost, after the Wonders which thou hast already done for *her*.

Continue *her* Patience, O Father! and *her* humble Dependence on, and comfortable

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able Hope in thee, under any farther Pains and Accidents of *her* Child-bed. Support *her* Spirits under them, and if thou pleasest carry *her* safely through the same, and raise *her* up again in thy due Time. Thy Mercy and Power are still the same, and will be the same for ever. O! let them still be shewn for *her* Recovery, as they have been already for *her* Delivery; let them be shewn upon *her*, that *she* may still praise thee more and more; and because *she* places *her* Safety in thy Love and Care, and puts *her* Hope and Trust in thee.

But if in thy paternal Providence, whereunto we pray *she* may willingly commit *herself*, thou hast determined otherwise concerning *her*, thy blessed Will, O our God, be done. Dispose *her* either to Life or Death as thou pleasest, only in both to thy Mercy and whether Living or Dying, let *her* still please thee, and be thou *her* Portion. Oh perfect *her* Repentance, and purge away all *her* Sins, and give *her* Patience whilst *she* lives, and Peace when *she* dies, and after that, the Happiness to see thy Face in blessed Eternity, which thou hast prepared and promised to all that truly fear thee, thro Jesus Christ our Lord. Amen.

¶ If the Child be living, this may be added.

PReserve likewise her tender Child, O Father of Mercies, and let its own Weakness, and our Cries, commend it to thy blessed Care; * [preserve it to be regenerated, and born again by Baptism, and thereby made thy own Child by Adoption, which is infinitely a greater Blessing both to it and its Parent, than thy making it her Child.]

Keep it also afterwards in Health and Safety, and as it increases in Years and Stature, let it withal increase in Wisdom, and in thy Fear. We beg not for it Wealth or Greatness, but Wisdom to know and to serve thee. For, O Lord, we do not desire Life, either for ourselves or it, but that we may live to thee, and grow in daily Love and Thankfulness for all thy Mercies, and in Faith and Patience, and all holy Obedience, which may fit us all for ever to enjoy thee, through Jesus Christ our only Saviour and Redeemer.

Amen.

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¶ Prayers for a sick Child.

*Visitation
Office.*

O Almighty God and merciful Father, to whom alone belong the Issues of Life and Death; Look down from Heaven, we humbly beseech thee, with the Eyes of Mercy upon this Child, now lying upon the Bed of Sickness: Visit *him*, O Lord, with thy Salvation; deliver *him* in thy good appointed Time from his bodily Pain, and save *his* Soul for thy Mercies Sake; that if it shall be thy good Pleasure to prolong *his* Days here on Earth, he may live to thee, and be an Instrument of thy Glory, by serving thee faithfully, and doing Good in *his* Generation; or else receive *him* into those heavenly Habitations, where the Souls of them that sleep in the Lord Jesus enjoy perpetual Rest and Felicity. Grant this, O Lord, for thy Mercies Sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without End. *Amen.*

*Common-Prayer-Book,
best Companion.*

A Lmighty and immortal God, the Aid of all that need, the Helper of all that flee to thee for Succour, the Life of them that believe, and the Resurrection of the Dead:

We

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We call upon thee for this Child ; and as thou hast promised by thy well-beloved Son, saying, *Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you* ; so give now unto us that ask ; let us that seek, find ; open the Gate unto us that knock, that this Child may enjoy the everlasting Benediction of thy heavenly Grace, and may come to the eternal Kingdom, which thou hast promised by Christ our Lord.

Amen.

Defend, O Lord, this thy Child with thy heavenly Grace, that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he came unto thine everlasting Kingdom.

Amen.

*From Mr.
Cattewell.*

LORD, pity the Troubles and Weakness of this poor Child, and pity our Sorrows who are afflicted with it, and for it. Ease it of its Pains, and strengthen it when it lies struggling for Life : Raise it up again, if it may please thee, to grow in Years and Stature, and in Wisdom and thy Fear, and thereby to comfort us, and glorify thee.

We believe, O Almighty Father, that thou knowest best what is fit, both for it and

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and us, and will do what is best for both; and therefore we leave it to thee, to dispose of as thou pleasest. But whether it be to Life or Death, let it be thine in both, and either preserve it to be thy true and faithful Servant here on Earth, or take it to the Blessedness of thy Children in the Kingdom of Heaven, through our Lord and Saviour Jesus Christ. *Amen.*

¶ A Prayer for a Person, who from a State of Health is suddenly taken with the Symptoms of Death.

O Most gracious Father, Lord of Heaven and Earth, Judge of the Living and of the Dead, behold thy Servants running to thee for Pity and Mercy, in Behalf of ourselves and this thy Servant, whom thou hast smitten with thy hasty Rod and a swift Angel. It was but lately that we beheld him in as promising a State of Health and Life, as any one of us seems to be in at present, and therefore our Surprize is so much the greater to behold so sudden a Change, and so unlook'd-for an Instance of our frail Mortality.

We know, O Lord, thou canst bring back from the Mouth of the Grave, and as suddenly

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suddenly raise thy Servant again as thou hast cast *him* down, and therefore we think it not too late to implore thy Mercy upon *him* for his Recovery; at least we beg of thee to spare *him* a little, that *he* may recover *his* Strength, and have Time to make *his* Peace with thee, before he go hence, and is no more seen. But if it be thy Will to translate *him* now by a quick Dispatch into another World, O! let the Miracles of thy Compassion, and thy wonderful Mercy, supply to *him* the Want of the usual Measures of Time, to trim and adorn *his* Lamp, and to fit *himself* for Eternity. And let the Greatness of *his* Calamity, be a Means to procure *his* Pardon for those Defects and Degrees of Unreadiness, which, it may be, hath caused this Accident upon thy Servant. And teach us all, we beseech thee, from this unexpected Fate of our *Brother*, to be continually upon our Guard, and to watch and pray, since we know not the Hour when the *Master of the House cometh*, whether at *Even*, or at *Midnight*, or at the *Cock-crowing*, or in the *Morning*.

Lord, thou hast now called thy Servant before *he* was aware of it; O give *him* such a great and effectual Repentance in this *his* Exigence, that in a short Time it may be

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sufficient

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sufficient to do the Work of many Days. Thou regardest, O Lord, the Measures of the Sincerity of our Hearts more than the Measures of Time in our Conversation; accept therefore, we beseech thee, the few Minutes of thy Servant's unfeigned Tears and Humiliation for *his* Sins, as though they were Hours and Days of a longer Preparation; and let it be thy Pleasure to rescue *him* from all the Evils *he* deserves, and all the Evils *he* fears, that in the Songs of Eternity, which Angels and Saints shall sing to the Glory of thy Nature, this also may be reckoned amongst thy invaluable Mercies, that thou hast redeemed this Soul from eternal Death, and made *him* Partaker of the *Gift of God, eternal Life,* through Jesus Christ our Lord. Amen.

¶ A Prayer for a sick Person, when there appeareth small Hope of Recovery.

*Visitation
Office.*

O Father of Mercies and God of all Comfort, our only Help in Time of Need; We fly unto thee for Succour in Behalf of this thy Servant here lying under thy Hand in great Weakness of Body. Look graciously upon *him*, O Lord, and the more the outward Man decayeth, strengthen *him*, we beseech thee.

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so much the more continually with thy Grace and Holy Spirit in the inner Man. Give him unfeigned Repentance for all the Errors of his Life past, and stedfast Faith in thy Son Jesus, that *his* Sins may be done away by thy Mercy, and *his* Pardon sealed in Heaven, before he go hence, and be no more seen. We know, O Lord, that there is no Word impossible with thee, and that, if thou wilt, thou canst even yet raise him up, and grant *him* a longer Continuance among us. Yet for as much as in all Appearance the Time of *his* Dissolution draweth near, so fit and prepare *him*, we beseech thee, against the Hour of Death, that after *his* Departure hence in Peace, and in thy Favour, *his* Soul may be received into thine everlasting Kingdom, thro' the Merits and Mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

¶ A general Prayer for Preparation and Readiness to die.

L ORD, what is our Life but a Vapour, which appears for a little Time, and then vanisheth away? Even at the longest, how short? and at the strongest, how frail? And when we think ourselves

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most secure, yet we know not what a Day may bring forth to turn us out of all; nor how soon thou may'st come, before we are aware, to call us to our last Account.

Quickly shall we be as Water spilt on the Ground, which cannot be gathered up again. Quickly shall we be snatched away from hence, and our Place here shall know us no more for ever.

Our Bodies shall soon lie down in the Grave, and our Souls be summon'd to appear before the Tribunal of Christ, to receive our everlasting Doom either to Bliss or Woe; and yet, O Lord, how do the Generality of Mankind live in this World, as though they were never to leave it! How unmindful are we all of our latter End! How improvident of our Time! How careless of our Souls, and negligent in our Preparations for Eternity! So that thou mightest justly cut us off in the Midst of our Sins, and our Unpreparedness to appear before thee. But, O God of all Comfort and Mercy, remember not our Sins against thee, but remember thy own Love to us in Jesus Christ, and thy tender Mercies which have been ever of old. O remember how short our Time is, and so teach us to number our Days, that we may apply our Hearts unto Wisdom.

In

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In the Days of our Health and Prosperity, let us, from the sad Instance of our *Brother's* Weakness, remember our own approaching Fate; and let *him*, from the sudden Change of Health to Sicknes, consider how vain and empty all *his* Days have been, and that there is no other Satisfaction in any Thing but in knowing thee, O God. Lord, what have we to do in this World, but to devote ourselves wholly to thy Service, and to make ready for the World to come? O that we may all of us be mindful of this *one Thing necessary*, that we may finish our *Work*, before we finish our *Course*!

Quicken thy Servant, O Lord, into a powerful and serious Consideration of these Things, now thou hast brought *him* into a more intimate Acquaintance with them. Instruct *him*, good Lord, and assist *him* in this great Work of Preparation to die. Shew *him* how to do it, and help *him* with good Success to perform it, that when the Time of *his* Dissolution draweth near, *he* may have nothing else to do, but to resign *himself* chearfully and willingly into thy Hands, as into the Hands of a merciful Creator, there to remain with thee for ever, in that blessed Place, where Sin and Sicknes and Death shall be no more. *Amen.*

¶ A commendatory Prayer for a sick Person
at the Point of Departure.

*Visitation
Office.*

O Almighty God, with whom do live the Spirits of just Men made perfect, after they are delivered from their earthly Prisons; we humbly commend the Soul of this thy Servant our dear *Brother*, into thy Hands, as into the Hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy Sight. Wash it, we pray thee, in the Blood of that immaculate Lamb that was slain to take away the Sins of the World; that whatsoever Defilements it may have contracted in the Midst of this miserable and naughty World, through the Lusts of the Flesh, or the Wiles of Satan, being purged and done away, it may be presented pure and without Spot before thee. And teach us, who survive in this and other like daily Spectacles of Mortality, to see how frail and uncertain our own Condition is, and so to number our Days, that we may seriously apply our Hearts to that holy and heavenly Wisdom, whilst we live here, which may in the End bring us to Life everlasting, through the Merits of Jesus Christ thine only Son our Lord. Amen.

¶ *A Litany for a sick Person, at the Time of Departure.*

From Bishop Andrews.

O God the Father of Heaven,
Have Mercy upon *him*.

Keep and defend *him*.

O God the Son, Redeemer of the World,
Have Mercy upon *him*.
Save and deliver *him*.

O God the Holy Ghost, proceeding from
the Father and the Son,
Have Mercy upon *him*.
Strengthen and comfort *him*.

O holy, blessed, and glorious Trinity,
Have Mercy upon *him*.

Remember not, Lord, *his* Offences; call
not to mind the Offences of *his* Forefathers!
but spare *him*, good Lord, spare thy Servant
whom thou hast redeemed with thy precious
Blood, and be not angry with *him* for ever.

From thy Wrath and heavy Indignation;
from the Fear of Death; from the Guilt and
Burden of *his* Sins, and from the dreadful
Sentence of the last Judgment,

Good Lord deliver him.

From the Sting and Terrors of Consci-
ence; from the Danger of Impatience, Dis-
trust or Despair; and from the Extremi-
ty of Sickness, Anguish or Agony, that

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may any way withdraw his Mind from thee,

Good Lord deliver him.

From the bitter Pangs of eternal Death ;
from the Gates of Hell ; from the Powers of
Darkness ; and from the Illusions and As-
saults of our Ghostly Enemy,

Good Lord deliver him.

From all Danger and Distress ; from all
Terrors and Torments ; from all Pains and
Punishments, both of the Body and the
Soul,

Good Lord deliver him.

By thy manifold and great Mercies ; by
the manifold and great Mercies of Jesus
Christ thy Son ; by his Agony and bloody
Sweat ; by his strong Crying and Tears ; by
his bitter Cross and Passion ; by his mighty
Resurrection, and glorious Ascension ; by his
effectual and most acceptable Intercession and
Mediation ; and by the Graces and Comforts
of the Holy Ghost,

Good Lord deliver him.

In this Time of Extremity ; in his last and
greatest Need ; in the Hour of Death, and
in the Day of Judgment,

Good Lord deliver him.

We Sinners do beseech thee to hear us,
O Lord God ; and that it may please thee
to be his Defender and Keeper ; to remem-
ber

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ber him with the Favour thou bearest unto thy People, and to visit him with thy Salvation ;

We beseech thee to hear us, good Lord.

That it may please thee to save, and deliver his Soul from the Power of the Enemy, and to receive it to thy Mercy, and to give him a quiet and joyful Departure ;

We beseech thee to hear us, good Lord.

That it may please thee to be merciful, and to forgive all his Sins and Misdeeds, which at any Time of his Life he hath committed against thee ;

We beseech thee to hear us, good Lord.

That it may please thee not to lay to his Charge, what in the Lust of the Flesh, or in the Lust of the Eyes, or in the Pride of Life, he hath committed against thee ;

We beseech thee to hear us, good Lord.

That it may please thee not to lay to his Charge, what in the Fierceness of his Wrath, or in vain and idle Word he hath committed against thee ;

We beseech thee to hear us, good Lord.

That it may please thee to make him Partaker of all thy Mercies, and Promises in Christ Jesus ;

We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe his Soul the Estate of Joy, Bliss, and Happiness,

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ness, with all his blessed Saints, in thy heavenly Kingdom ;

We beseech thee to hear us, good Lord.

That it may please thee to grant his Body Rest and Peace, and a Part in the blessed Resurrection of Life and Glory ;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, that takest away the Sins of the World ;

Grant him thy Peace.

O Lamb of God, that takest away the Sins of the World ;

Have Mercy upon him.

O Saviour of the World, &c. } as in p. 161.
Unto thy gracious, &c. }

¶ Form of Recommending the Soul to God, in her Departure from the Body.

*From Bishop
Cofins.*

IN TO thy merciful Hands, O Lord, we commend the Soul of this thy Servant, now departing from the Body : Acknowledge, we meekly beseech thee, a Work of thine own Hands, a Sheep of thine own Fold, a Lamb of thine own Flock, a Sinner of thine own Redemption. Receive him into the blessed Arms of thy

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thy unspeakable Mercy, into the sacred Rest of everlasting Peace, and into the glorious Estate of thy chosen Saints in Heaven.

Amen.

God the Father who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath infused his Grace into thee; be now, and evermore thy Defence, assist thee in this thy last Trial, and bring thee into the Way of everlasting Life.

Amen.

Christ that redeemed thee with his Agony and bloody Death, have Mercy upon thee, and strengthen thee in this Agony of Death.

Amen.

Christ Jesus that rose the third Day from Death, raise up thy Body again in the Resurrection of the Just. *Amen.*

Christ that ascended into Heaven, and now sitteth at the right Hand of God, bring thee to the Place of eternal Happiness and Joy. *Amen.*

God the Father, preserve and keep thee; God the Son, assist and strengthen thee; God the Holy Spirit, defend and aid thee; God the Holy Trinity, be ever with thee; that thy Death may be precious in the Sight of the Lord, with whom thou shalt live for evermore. *Amen.*

I. O

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I.

From Bishop
Taylor.

O Holy and most Gracious Jesus, we humbly recommend the Soul of thy Servant into thy Hands, thy most merciful Hands: Let thy blessed Angels stand in Ministry about thy Servant, and defend *him* from the Violence and Malice of all *his* ghostly Enemies, and drive far from hence all the Spirits of Darkness. Amen.

II.

Lord, receive the Soul of this thy Servant: Enter not into Judgment with *him*; spare *him* whom thou hast redeemed with thy most precious Blood, and deliver *him* (for whose Sake thou didst suffer Death) from all Evil and Mischief, from the Crafts and Assaults of the Devil; from the Fear of Death, and from everlasting Death. Amen.

III.

Lord, impute not unto *him* the Follies of *his* Youth, nor any of the Errors and Mis-carriages of *his* Life; but strengthen *him* in *his* Agony, and carry *him* safely through the last Distress. Let not *his* Faith waver, nor *his* Hope fail, nor *his* Charity be disordered; let *him* die in Peace, and rest in Hope, and rise in Glory. Amen.

IV. Lord,

IV.

Lord, we know and believe assuredly, that whatsoever is under thy Custody cannot be taken out of thy Hands, nor by all the Violences of Hell robbed of thy Protection: Preserve the Work of thy Hand, rescue *him* from all Evil, and let *his* Portion be with the Patriarchs and Prophets, with the Apostles and Martyrs, and all thy holy Saints, in the Arms of Christ, in the Bosom of Felicity, and the Kingdom of God for ever.

O Saviour of the World, who by thy Cross and precious Blood hast redeemed us; save and help this thy departing Servant, we beseech thee, O Lord. *Amen.*

UNTO thy gracious Mercy and Protection we commit *him*. O God the Father, bless *him* and keep *him*. O God the Son, make thy Face to shine upon *him*, and be gracious unto *him*. O God the Holy Ghost, lift up thy Countenance upon *him*, and give *him* thy Peace, both now and evermore. *Amen.*



A Consolatory Form of Devotion
that may be used with the Friends
or Relations of the Deceased.

*S*orrow not, Brethren, for them which are
asleep, even as others who have no Hope.

For if we believe that Jesus died, and rose
again, even so them also which sleep in Jesus
will God bring with him, 1 Thess. iv. 13, 14.

*It is the Lord, let him do what seemeth him
good, 1 Sam. iii. 18.*

*The Righteous is taken away from the Evil
to come, Isa. lvii. 1.*

*Though the Righteous be prevented with
Death, yet shall he be in Rest.*

*The honourable Age is not that which stand-
eth in Length of Time, nor that is measured by
Number of Years.*

*But Wisdom is the grey Hair unto Men, and
an unspotted Life is old Age.**

*[He pleased God, and was beloved of him;
so that living among Sinners he was trans-
lated.]*

*Yea, speedily was he taken away, lest that
Wickedness should alter his Understanding, or
Deceit beguile his Soul, Wisd. iv. 10, 11.]*

* Precious.

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* *Precious in the Sight of the Lord is the Death of Saints*, Psal. cxvi. 13.

Yea, blessed are the Dead which die in the Lord; even so saith the Spirit, for they rest from their Labours, Rev. xiv. 13.

Let us pray.

Lord, have Mercy upon us.

Christ, have Mercy upon us.

Lord, have Mercy upon us.

O UR Father which art in Heaven, hal-
lowed be thy Name. Thy Kingdom
come. Thy Will be done in Earth, as it is
in Heaven. Give us this Day our daily
Bread. And forgive us our Trespasses, as
we forgive them that trespass against us. And
lead us not into Temptation, but deliver us
from Evil. Amen.

Lord, thou hast been our Refuge from one Generation to another.

Before the Mountains were brought forth, or ever the Earth and the World were made, thou art God from everlasting, and World without End.

Thou turnest Man to Destruction; again thou sayest, Come again, ye Children of Men.

For a thousand Years in thy Sight are but as Yesterday, seeing that it is past as a Watch in the Night.

As

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As soon as thou scatterest them, they are even asleep, and fade away suddenly like the Grass.

In the Morning it is green, and groweth up; but in the Evening is cut down, dried up, and withered.

So we all of us consume away in thy Displeasure, and are afraid at thy wrathful Indignation.

Thou settest our Misdeeds before thee, and our secret Sins are ever in the Light of thy Countenance.

And when thou art angry, all our Days are gone; and we bring our Years to an End, as it were a Tale that is told.

So teach us, therefore, O Lord, to number our Days, that we may apply our Hearts unto Wisdom.

Turn thee again at last, and be gracious to thy Servants.

Comfort them again, now after the Time that thou hast visited them, and for the present Occasion, wherein they suffer Adversity.

O satisfy them with thy Mercy, and that soon, so shall they rejoice and be glad all the Days of their Life.

MOST just art thou, O God, in all thy Dealings with us, and our Punishment is less than our Iniquities deserve; and therefore we desire to submit with all Humility and

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and Patience to this sad Dispensation of thy divine Providence. Be pleased so to sanctify it to this Family, that at the Breach thou hast made, thy Grace and Mercy may enter in, and more abundantly flow upon thy Servants. Thy Property it is to bring Good out of Evil; O turn that Evil which is now befallen this House, to the Good and Benefit of every one of us, that so we may be able to say, from happy Experience, That *the House of Mourning is better than the House of Feasting*, while the Death of our *Brother* (thro' thy Blessing) shall conduce and minister to our spiritual Advantage.

Let the Sight of *his* Change make us the more mindful of our own, and the Sense of our Loss make us cleave the more closely to thee, our God. Let the Remembrance of *his* Virtues make us follow *his* Example, and the Hope we have of *his* being blessed, cause us to press (with the more Earnestness) towards the *Mark*, for the *Prize of the high Calling of God, in Christ Jesus.*

Thou knowest, O Lord, the Weakness and Frailty of our Nature, and therefore we beseech thee to give thy Servants, who are more nearly concerned in this sad Affair, a constant Supply of thy good Spirit, to enable them to bear it with that Humility, Patience, Resignation, and Submission to

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thy

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thy divine Will, as becometh the Gospel of Jesus Christ. O that no repining Thoughts may rise in their Hearts to discompose their Duty towards thee, or towards their Neighbour; but help them rather to think wherein they have offended thee, and carefully to amend it; to place their Affections more stedfastly on those unmoveable things which are above, and freely to resign all their Thoughts and Desires unto thee; saying, with holy Job, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.* And let the Death of thy Servant strike us all with such a lively Sense of our Mortality, as may cause us so thoroughly to die to Sin, and live to Grace, as that, when we die to Nature, we may be alive to God thro' Christ, and rest in him, as our Hope is this our Brother doth.

We evidently see before our Eyes, that *Death is the End of all Men*; Grant us therefore Grace, that are living, to lay it to Heart: So lay it to Heart as to despise the World, to abhor that which is evil, and cleave to that which is good; to delight in thy Word, to study thy Will, to observe thy Law, to seek thy Favour, and to take the best Course, and all possible Care to promote thy Honour, and our own and others Salvation; that so when we go the way of all the

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the Earth, we may have thy Presence go along with us, and give us Rest eternal in Heaven.

And regard, O Christ, the importunate Desires of those thy Servants, who long for thy appearing, and, Night and Day, with restless Supplication, Sighs and Tears, do humbly and heartily pray and sue for it.

Hear them, we intreat thee, and, according to thy last most gracious Promise to thy militant Church, *Come Lord Jesus, come quickly;* that so we, together with all thy holy ones, may be glorified in Soul and Body, and enjoy a most perfect and endless Blessedness, by *being with thee where thou art,* to behold thy Glory for ever and ever.

Assist us mercifully, O Lord, in these our Supplications and Prayers, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this mortal Life, they may ever be defended by thy most gracious and ready Help, thro' Jesus Christ our Lord. *Amen.*

The Lord bless us and keep us, the Lord lift up the Light of his Countenance upon us, and give us Peace, now and for evermore. *Amen.*



Occasional Prayers and Devotions for the Sick and Calamitous in ex- traordinary Cases.

P A Prayer for a Person whose Illness is chiefly brought on him by some calamitous Disaster or Loss, as of Estate, Relation, or Friends, &c.

From Bishop Patrick.

O Most great and glorious Lord God of Heaven and Earth, supreme Judge and Governor of the World, *in whom we live, and move, and have our Being*, and from whom all the Blessings we enjoy, and *every good and perfect Gift cometh*; grant us, we most humbly beseech thee, such a Measure of thy Grace, that when at any time thou art pleased to remove any of thy Blessing from us, we may bear it with a perfect Submission and Resignation to thy Divine Will, and with all Patience, Humility and Contentedness of Spirit, consider-

in

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ing how unworthy we are of any of the least of thy Mercies.

More particularly, O Lord, we beg of thee at present, to send this Peaceableness and Contentedness of Mind, on this thy Servant, whom thou hast so sensibly touched, and taken so near and dear a Blessing from *him*. O give *him* such a Portion of thy blessed Spirit, and such a lively Sense of *his* Duty, that *he* may have Power to surmount all the Difficulties *he* labours under, and freely to resign all *his* Thoughts and Desires unto thee, submitting *himself* entirely to thy good Providence, and resolving, by thy gracious Assistance, to rest contented with whatsoever thou in thy Wisdom appointest for *him*. Let *him* say, with good old *Eli*, *It is the Lord, let him do what seemeth him good*; or, with holy *Job*, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord*. Thou knowest, O Lord, the Weakness and Frailty of our Nature, and therefore be pleased to comfort *him* in this Bed of Sickness, and establish *him* with the Light of thy Countenance again, and grant that no repining Thoughts may add Fuel to the Fire, and increase *his* Illness or Disorder, or discompose *his* Duty towards thee, or *his* Neighbour; but help *him* rather to think where-

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in he hath offended thee, and carefully to amend it; to set his Affections on Things above, and not on Things below, and to lay up for himself Treasures in Heaven, even the Treasures of a good Life, which no Disasters or Calamities shall ever be able to take from him. Grant this, O heavenly Father, for the alone Merits of thy Son Jesus Christ our Lord.

¶ *A Prayer for a Person, that by any calamitous Disaster, hath broken any of his Bones, or is very much bruised and hurt in his Body.*

*From Mr.
Jenks.*

O Lord most high, the all-disposing God, thou hast taught us that *Affliction cometh not forth of the Dust, neither doth Trouble spring out of the Ground*; that it does not come by Chance, without thy Appointment, but is the Messenger dispatch'd on thy Errands, who hast an overruling Hand in all the Disasters that befall us, whatever is the immediate Occasion of our Hurts: And thou art just in all thou bringest on us; and tho' thy *Judgements are far above out of our Sight*, yet we know that they are right, and that it is in *very Faithfulness that thou causest us to be afflicted*. And why then should a living Man complain, a Man for the Punishment of his Sins?

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Sins? Let these Considerations prevail with thy Servant to submit to thy Hand, and not contend with thee; make *him* to resolve to bear the Effects of thy Displeasure, and to consider it as the just Desert of *his* Sins, *if a worje Thing had happened unto him.* O, our God, give *him* Patience and Strength, and Grace proportionable to this great Trial; and enable *him* so to demean *himself* under it, that after the Affliction is over, *he* may find Cause to say, *It was good for him to be afflicted.* Thou that hast torn and smitten, thou art able to heal and bind up *his* Sores; O, be pleased to remember *him* in this *his* low Estate, out of that Mercy of thine, which endures for ever. Help *him* to find out what has provoked thee so to stretch out thine Hand against *him*. O that *he* may search and try his *Ways, and turn to thee, and bring forth Fruits meet for Repentance;* and for his Sake who *was wounded for our Transgressions, and bruised for our Iniquities,* forgive and heal *his* Soul that hath sinned against thee; and in thy good Time repair the Breaches made in *his* Body also, that *he* may perfectly recover of this sad Calamity, [and his disjointed Bones be set together again, or those

* This Clause is to be omitted, when no Bones are out of Joint or broken.

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that are broken may rejoice, by being made
whole.]

We know, O Lord, if thou wilt thou
canst heal these Bones (*or this Body*) which
thou hast vexed. O may it be thy gracious
Pleasure, to work so wonderfully for thy
Servant, and glorify thy Power and Mercy
in *his* Help and Recovery; or however thou
shalt think fit to dispose of this *vile Body*,
grant *him*, O God, a Mind entirely resign'd
to thy Will, and satisfied with thy Dealings;
and make this sad Dispensation, which is so
grievous for the Time, gracious in the Issue.
O make it the Messenger of thy Love to *his*
Soul, and the happy Means of converting
and sanctifying it, and so prepare it for thee,
that it may be fit to receive all thy saving
Mercies in Jesus Christ. Amen.

¶ A Prayer for a Person that lies under an
Arrest of Death, by any (such like) sad
Accident.

From Bishop
Taylor.

O Most gracious Father, Lord
of Heaven and Earth, Judge
of the Living and the Dead; behold thy
Servants running to thee for Pity and Mer-
cy, in behalf of ourselves, and this thy Ser-
vant, whom thou hast suddenly smitten
with thy Rod. If it be thy Will, preserve
his

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bis Life, that there may be place for *bis* Repentance and Restitution: O spare *him* a little, that *he* may recover *bis* Strength before *he* go hence, and be no more seen. But if thou hast otherwise decreed, let the Miracles of thy Compassion, and thy wonderful Mercy, supply to *him* the want of the usual Measures of Time, and the Periods of Repentance, and the Trimming of *bis* Lamp: And let the Greatness of *bis* Calamity move thee to pardon those Defects and Degrees of Unreadiness, which may have caused this Accident upon thy Servant. Lord, stir up in *him* a great and effectual Contrition, that the Greatness of *bis* Sorrow and Hatred against Sin, and the Zeal of *bis* Love to thee, may, in a short time, do the Work of many Days. And thou who regardest the Heart, and the Measures of the Mind, more than those of Time, be pleased to rescue the Soul of thy Servant from all the Evils *he* hath deserved, and all the Evils *he* fears; that in the Songs of Eternity it may be reckoned among thy Glories, that thou hast redeemed this Soul from the Danger of eternal Death, and made *him* Partaker of the Gift of God, eternal Life, thro' Jesus Christ our Lord. Amen.

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¶ Prayer for a Person that is afflicted with grievous Pains of his Body.

From Mr.
Jenks.

O Lord, thou art a merciful God, and dost not afflict willingly, nor grieve the Children of Men; but when the Necessity of our Case calls for sharp Applications, thou chastisest us for our Profit, that we may be Partakers of thy Holiness. Blessed is the Man whom thou chastest, O Lord, and teachest him out of thy Law. O that it may be in such Mercy to the Soul of thy Servant, whom thy Hand is so hard upon at present! Now that thou hast cast *him* into thy Furnace, O that it may be a Means to purge out *his* Dross, and so fit *him* for thy Use and Service! O that he may learn such Things in this Shool of Affliction, as may stand *him* in stead, and do *him* good for ever after.

But thou, O Father of Mercies, and God of all Comfort, who knowest' our Frame, and how little it is that we can endure, though it be so much that we deserve, yet be pleased in the Midst of Judgment to remember Mercy, and do thou either make *his* Sufferings less, or thy Grace in *him*, and *his* Patience and spiritual Strength greater than all *his* Sufferings. O take the Load off

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off from *him*, or lighten it to *him*, or enable *him* to bear what thou art pleased to lay upon *him*. Lord, all *his* Desire is before thee, and *his* Groaning is not hid from thee; O regard *his* Affliction, when thou hearest *his* Cry: Enter not into Judgment with *him*, nor deal with *him* after *his* Sins, but according to thy Mercy remember thou *him*, for thy Goodness Sake in Jesus Christ. O gracious Father, sanctify to *him* what thou hast laid upon *him*, that the present Affliction may have a comfortable Issue, and work for *him* a more exceeding and eternal Weight of Glory. O do thou support and bear *him* up under it, till it shall please thee to lessen his Pains, and grant *him* Ease, to the Joy and Comfort of thy Servant, and to the Glory of thy Name: And however thou shalt deal with *him*, let *him* not repine at thy Correction, nor sin in charging thee foolishly. Make *him* sensible, that thou dost nothing but what is most just and fit to be done; yea, nothing but what thy Servant shall one Day have cause to bless and praise thee for doing; and let this Consideration teach and help *him* to glorify thee in the Time of *his* Visitation, by *his* humble Submission to thy Will, his patient abiding of thy Hand, and *his* faithful Reformation under it; that thou may'st

¶ Prayer for a Person that is afflicted with
grievous Pains of his Body.

*From Mr.
Jenks.*

O Lord, thou art a merciful God, and dost not afflict willingly, nor grieve the Children of Men; but when the Necessity of our Case calls for sharp Applications, thou chastisest us for our Profit, that we may be Partakers of thy Holiness. Blessed is the Man whom thou chastenest, O Lord, and teachest him out of thy Law. O that it may be in such Mercy to the Soul of thy Servant, whom thy Hand is so hard upon at present! Now that thou hast cast *him* into thy Furnace, O that it may be a Means to purge out *his* Dross, and so fit *him* for thy Use and Service! O that *he* may learn such Things in this Shool of Affliction, as may stand *him* in stead, and do *him* good for ever after.

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may'st return with the Visitations of thy Love, and restore Ease and Comforts to *him*, and shew *him* the Joy of thy Salvation, for thine own Mercies Sake, in Jesus Christ. Amen.

¶ *A Prayer for one who is troubled with acute Pains of the Gout, Stone, Cholick, or any other bodily Distempers.*

*From Mr.
Spinkes.*

O Blessed God, just and holy, who dost not afflict willingly, nor grieve the Children of Men; withhold not, we pray thee, thy Assistance from this thy Servant in this *his* sharp and painful Condition. *Thine Arrows stick fast in him*, and thy Hand preffeth *him* sore. Thou makest him to possess [Months or] Days of Vanity, and wearisome Nights are appointed to *him*. When *he* lieth down *he* is tempted to say, When shall I arise, and the Night be gone? and *he* is full of Tossings to and fro, unto the Dawning of the Day. *He* is feeble and sore smitten; *he* roareth for the very Anguish of *his* Pain. *His* Sorrows are enlarged, *his* Pain is great, and *his* Soul is full of Trouble. And *he* has none to seek to for the Ease and Mitigation of his Agonies, but to thee, O Lord! *He* freely owns his Sufferings to be far less than *he* has deserved, and that it is purely
of

of thy Goodness that they have not been far worse than they are. But yet since they pierce deep, and are become almost too hard for *him* to bear, we presume to call upon thee, O Lord, for Aid, and to intreat thee not to punish *him* according to *his* Deserts: For, *if thou, Lord, shouldest be extreme to mark what is done amiss;* O Lord, who may abide it? Spare *him* therefore for thy Mercies Sake; and correct *him*, O Lord, but with Judgment, not in thine Anger, lest thou bring *him* to nothing. Endue *him* with that Patience which may enable *him* cheerfully to submit to thy Chastisement, and grant *him* that hearty Repentance for all *his* Sins, which may invite thee to put an End to this *his* sore Correction. Suffer *him* not to be tried beyond his Strength; lay no more on *him* than thou wilt enable *him* to bear: Comfort thou *his* Soul, which melts away for very Heaviness, and let thy loving Mercy come unto *him*, O Lord, according to thy Word. Hear our Prayer according unto thy Loving-kindness, and quicken thy Servant as thou art wont. Sanctify thy Rod to *him*, that it may be for thy Glory, and *his* Advantage: And when thy gracious Ends in afflicting *him* shall be once accomplished, which we know are not for thy Pleasure, but for *his* Profit, remove,

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move, we beseech thee, thy Hand from *him*, and give *him* a fresh Occasion to rejoice in thy saving Health, through Jesus Christ, our blessed Lord and Saviour.
Amen.

¶ A Prayer for a Person in the Small-pox, or any such like raging infectious Disease.

O Lord God, the Giver of Health, which sweetens all other Blessings of Life; without which, in the Midst of the greatest Affluence of all worldly Prosperity, we are wretched and miserable; look down, we beseech thee, with an Eye of Compassion, upon thy poor disconsolate Servant, from whom thou hast taken this great and valuable Blessing of Life, and instead thereof, brought *him* into so great Trouble and Misery, that *he* mourns all the Day long, all the Night *he* washes *his* Bed, and waters *his* Couch with *his* Tears.

For *his* Loins are filled with a sore Disease, and there is no whole Part in *his* Body; but from the Sole of the Foot even to the Crown, there is nothing but Wounds, and Boils, and putrifying Sores, which stink, and are corrupt thro' his Foolishness.

Teach *him*, O Lord, and teach us all from hence, to consider how soon the Beauty of Life

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Life is blasted, like a Flower of the Field, and our *Strength dried up like a Potsherd*, when thou hidest thyself from us, that we may not put our Trust in any of these transitory Things, but in thee only, the living God, who art able to save and to destroy, *to kill and to make alive.*

Our *Brother*, whom now we behold so lamentable a Spectacle, was lately like one of us, in perfect Health and Soundness of Body; but now thou *chastenest him for Sin*, thou *makest his Beauty to consume away, like as it were a Moth fretting a Garment.* Thou *breakest him with a Tempest, and his Roarings are poured like Water.* Thine *Arrows stick fast in him, and thy Hand presseth him sore;* so that there is no Soundness in his *Flesh, because of thine Anger;* neither is there any Rest in his *Bones, by reason of his Sin.*

O reject him not utterly, but take thy Plague away from him, for he is even consumed by the Means of thy heavy Hand. Return, O Lord, and that speedily; for his Spirit faileth. O leave him not to himself, for tho' he is become a Monster unto many, yet his sure Trust is in thee. To thee, O Lord, does he cry; unto thee doth he stretch forth his Hands; his Soul thirsteth after thee as a thirsty Land. Lord! all his Desire is before thee, and his Groaning is not hid from thee.

Comfort

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Comfort him therefore again, now after the Time that thou hast plagued him, and for the Days wherein he hath suffered Adverfity.

And put a Stop, O Lord, we beseech thee, to this raging Infection, and say to the destroying Angel, *It is enough.* Let it not spread abroad to sweep our Streets with the *Befom of Destruction*, nor to lay us in the *Grave like Sheep, with the Men that have been long dead.* But cover us under the Shadow of thy Wings, that we may not be afraid of any Terror by Night; nor for the Arrow that flieth by Day; nor for the Pestilence that walketh in Darkness; nor for the Sickness that destroyeth in the Noon-day: But that with Ease in our Minds, and Health in our Bodies, we may serve thee chearfully all the Days of our Life, through Jesus Christ our Lord. Amen.

¶ *A Prayer for a Person in a Consumption, or any lingering Disease.*

*From Mr.
Jenks.*

O Good God, thou hast long kept thy Servant under thy chastening Hand: Thou hast made him acquainted with Grief, and his Sickness is even become his old familiar Companion. Yet, O blessed Lord, grant that he may no think it long to wait thy Leisure, who art pleased

pleased to wait so long for the Return of a Sinner, and who art very pitiful and of tender Mercy, having kind Intentions, even in thy bitterest Dispensations: Yea, *Chastenest whom thou lovest, and scourgest every Son whom thou receivest.* Teach *him*, O gracious Father, to see Love in thy Rod; as well as Justice in all thy Dealings; that *he* may humble *himself* under thy mighty Hand, and also think it good for *him* to be afflicted, and patiently wait for the Lord in hopes of Good out of this Evil, and at last an happy Conclusion of that long Visitation. Blessed be thy Name, O Father of Mercies, that thou dost not pour out all thy Wrath; but in Judgment thinkest upon Mercy, to make the Affliction supportable, giving some Ease and Relaxation from torturing Pains, and mingling many good Ingredients with this bitter Potion. O make *him* so sensible of thy Kindness, that *he* may not only be contented, but thankful under thy Hand.

Yet that *his* Faith may not fail, nor his Patience be wearied out, return, O Lord, at the last, and give thy Servant a Discharge from this Warfare, and say to the Affliction, *It is enough.* Make *him* glad according to the Time wherein thou hast afflicted *him*, and wherein *he* hath suffered so much Ad-

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versity. And till thou shalt please to remember *him* in such Mercy, O grant that *he* may neither despise thy Chastening, nor faint under thy Rebukes ; but take all as *he* ought, and employ the Time which thou lendest, and improve the Affliction which thou continuest, as a gracious Opportunity for *his* Soul's Advantage : That under the Decays of the Outer Man, the Inner may be renewed Day by Day ; and all that is wanting in his spiritual Concerns, may be filled up ; and whatever pertains to *his* everlasting Salvation be promoted and perfected, through the Riches of thy Grace, and the Multitude of thy Mercies in Jesus Christ.

Amen.

¶ A Prayer for a Person that is Lame in his Sickness.

From Mr.
Lewis.

O Almighty God, who art Eyes to the Blind, and Feet to the Lame, who makest sore, and bindest up : Have Pity, we intreat thee, on thy Servant, who is likewise lame in *his* Sickness. Help *him* in this *his* Distress, and bless, we pray thee, the Means made use of for *his* Cure, that *he* may again walk and not faint. Make *him* sensible of thy Design in visiting *him* with this Affliction ; cause *him* to remember,

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ber, how in *his* Strength and Vigor, *he* has walked after *his* own Counsels, and the Desires of *his* own Heart: And let *him* see that thou hast lift up thy Hand against *him*, for this very Purpose, that he may learn to walk more humbly with thee, and turn *his* Feet to thy Testimonies. O be gracious unto thy Servant, and heal *him* of what is such an Hindrance to *him*, as to keep *him* from [*getting his dai-

ly Bread, or] enjoying the * To be omitted where
Comforts of Life, and the Person prayed for is
frequenting thy holy Tem- able to live without La-
bour.

ple. Deliver *him* from the painful and uneasy Confinement *he* is under, and grant *him* again the Liberty of going to thy House, and worshipping thee in thy Sanctuary, with the *Voice of Joy and Praise*. But, O Lord, not our Will, but thine be done. Thou knowest better what is good for us, than we ourselves, and 'tis in Wisdom that thou afflictest us. Help therefore thy Servant to cast *his* Burden on thee, who wilt never suffer *him* to be moved. Give *him* Patience that *he* may bear his Pains without Murmuring, and wait the Time of *his* Deliverance from them without Uneasiness; satisfy *him* of thy Care over *him*, and thy tender Regard to *him*; and in thy good Time restore *him* to the perfect Use of *his*

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Limbs again, that we thy Servants together with *him* may give Thanks in the great Congregation for thy Kindness to *him*, in making the Lame walk, for Jesus Christ his Sake. *Amen.*

¶ A Prayer for one that is Bed-rid.

*From Mr.
Lewis.*

O Lord our God, who art the Father of Mercies, and the God of all Comfort, our Strength in Time of Trouble, and who hast Mercy on thine Afflicted! Have Pity, we intreat thee, on this melancholy and forlorn Condition of thy Servant. Thou hast long since confined *him* a Prisoner to *his* Bed, and seemest to have passed Sentence on *him*, that *he* shall never come down from this Bed on which *he* is gone up. O do thou be pleased to sweeten this Confinement to *him*! Support *his* Spirits, which are apt to droop under it; refresh *his* Mind, which is apt to be uneasy and melancholy at the Thought of it. Do thou make *his* Bed for *him*, that it may be easy and comfortable to *him*. Cause *him* to remember thee, and meditate on thee, in the Night-watches. Give Sleep to his Eyes, and Slumber to his Eye-lids, that so his Bed may comfort *him* under his Confinement to it, and ease *his* Complaint of

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of being always in it: Make *him* to commune with his own Heart: Let *him* make this Advantage of his Solitude, to search and try his Ways; calmly to debate within himself the Manner of his acting, that so he may see in what he hath done amiss, and may turn unto the Lord with all his Heart and Soul. Let this Affliction be a Means to prepare *him* for the Enjoyment of thy Presence, in which is Fulness of Joy; and let *him* be the more patient under it for that Reason. Make *him* thankful that thou hast by this Means kept *him* from the Company of those whose evil Communication might have corrupted *him*; and hast taken *him* out of a World, by whose Snares and Temptations he might have been prevailed with to forsake thee, and turn from the Way of thy Commandments; that thou hast taken this Way to secure *him* to thyself, and make *him* a Partaker of thy Joy. And, O grant that *he* may not by Murmuring and Repining hinder this thy Desire being fulfilled in *him*, but that he may make such Use of the Leisure and Opportunity *he* hath now given *him*, as to make his Peace with thee, and be fitted for the Enjoyment of thine Inheritance with the Saints in Light, for Jesus Christ his Sake.

Amen.

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¶ A Prayer for a Person troubled in Mind, or in Conscience.

*Visitation
Office.*

O Blessed Lord, the Father of Mercies, and the God of all Comforts, we beseech thee look down in Pity and Compassion upon this thy afflicted Servant. Thou writest bitter Things against *him*, and makest *him* to possess his former Iniquities; thy Wrath lieth hard upon *him*, and *his* Soul is full of Trouble. But, O merciful God, who hast written thy holy Word for our Learning, that we through Patience and Comfort of thy holy Scriptures might have Hope; give *him* a right Understanding of *himself*, and of thy Threats and Promises, that he may neither cast away *his* Confidence in thee, nor place it any where but in thee. Give *him* Strength against all *his* Temptations, and heal all *his* Distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not up thy tender Mercies in Displeasure, but make *him* to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice. Deliver him from the Fear of the Enemy, and lift up the Light of thy Countenance upon *him*, and give *him* Peace, thro' the

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the Merits and Mediation of Jesus Christ
our Lord. *Amen.*

¶ *Another for the same, or for one under deep
Melancholy and Dejection of Spirit.*

*From Mr.
Jenks.* O Most good and gracious Lord,
thou knowest our Frame,
and art a God full of Compassion to pity and
relieve thy Servants, under their Trouble
and Oppression. Look down, we humbly
pray thee, with thy wonted Pity, and re-
member in tender Mercy the Work of thy
Hands, our disconsolate Friend, this troub-
led Soul, that is even distracted in suffering
thy Terrors: Thy Wrath lies hard up-
on *him*, and all thy Waves are gone over
him; they disturb *his* Peace, oppress *his*
Mind, and make him unfit rightly to use
his Reason, or discharge *his* Duty. O
thou that speakest the Winds and Waves in-
to Obedience and Calmness; settle and quiet
his discomposed Thoughts; speak Peace
and Satisfaction to *his* troubled Mind, and
give *him* Comfort and sure Confidence in
the Sense of thy Pardon and Love. Lord,
help *his* Unbelief, and increase *his* Faith.
Tho' he now walks in the Valley and Sha-
dow of Death, let *thy Rod and thy Staff*
comfort him. Let *him* trust in the Name
of the Lord, and stay upon *his* God. In

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the Multitude of the Thoughts and Sorrows
that *he* hath in *his* Heart, O let thy Comfort
come in to refresh *his* Soul. Be thou pleased,
Lord, to deliver and ease *him* of the Load
that lies upon *his* Spirit: And let in a Beam
of thy heavenly Light to scatter and dispel all
the Clouds and Darkness, in which *his* Mind
is wrapt up. O direct to the Means most
proper for *his* Help, and bless and prosper
them so, that they may be effectual to pro-
mote *his* Recovery out of this sad and dole-
ful Estate. Incline *his* Ears to wholesome
Counsels, and fashion *his* Heart to receive
due Impressions: O gracious Father, pity
his Frailty, and forgive *his* Sin: Heal *him*,
O Lord, both in Soul and Body, and rebuke
his Distemper so, that *his* disquieted Soul
may return to its Rest. O raise *him* up, and
make *him* whole; yea, make Haste, O Lord,
to shew such Mercy upon *him*, even for thine
own Mercies Sake, in Jesus Christ our blef-
fed Saviour and Redeemer.

From Bishop Patrick.

Defend *him*, O most gracious
Father, from dishonouring
thee and *his* Religion, by distrusting thy
Goodness, and calling thy Loving-kindness
in question towards those that are sincerely
bent to please thee.

Remove

Remove all troublesome Imaginations from *him*, and give *him* a clear Understanding of thee and of *himself*, that no causeless Fears and Jealousies may overwhelm *him*, nor *his* Heart sink within *him*, from any unprofitable Sadness and Dejection of Spirit. Compose therefore, we beseech thee, *his* broken and disturbed Thoughts, quiet *his* troubled and disorder'd Mind, and appease all the Rangings and Tumults of *his* Soul, by a sweet Sense of thy tender Mercies, and of the Love of thy Son Jesus Christ to Mankind. Keep *him* from making any rash Judgments and Conclusions of *himself*, and much more from charging thee foolishly; and give *him* so much Light and Judgment amidst all the Darkness and Confusion of *his* Thoughts, that he may not think *himself* forsaken by thee, but rather that *he* may firmly believe, that if *he* does the best *he* can, thou requirest no more of *him*. And good Lord, enable *him* to look beyond these Clouds, to that blessed Place whither *his* Saviour is gone before, in which there is no Darkness at all; and (in an humble Hope of coming to the same Place where *he* is) to content *himself* with any Condition whilst *he* is here, so far remote from that Region of Light and Glory.

Hear

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Hear us, most merciful and loving Father, and hide not thyself from our Prayers. Strengthen the weak and feeble Endeavours of this thy Servant, support *his* fainting Spirit, and cause it humbly to hope in thee for ever. Confirm and establish every good Thought, Desire, and Purpose, which thou hast wrought in *him*; perfect that which thou hast begun; make *him* to grow in Wisdom, Faith, Love, and willing Obedience: Conduct *him* hereafter so easily and steadily, peacably and quietly, so chearfully and securely in thy Ways, that he may glorify thee whilst *he* lives, and when he comes to be removed from this troublesome World, may resign *his* Soul into thy merciful Hands, with a pious Confidence and holy Hope of a joyful Resurrection to come, thro' the Merits of thy Son Jesus Christ our Lord.

¶ *A Prayer for one under Fears and Doubts as to the Goodness of his spiritual Condition, or that is under perplexing Thoughts and Scruples about his Duty.*

*From Mr.
Kettlewell.*

○ Lord our God, we come unto thee in Behalf of this thy Servant, whose Soul is cast down and disquieted within *him*, by reason of the Fear

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he has of not being in thy Favour, and not accepted by thee. *He* questions whether *he* has not all along presumed on the Goodness and Safety of *his* Condition, without having any Reason for it. And for this the Sorrows of *his* Heart are enlarged, and *he* is brought very low. To thee therefore we cry on *his* Account, that thou wouldest be pleased to hear *him* speedily, and bring *his* Soul out of Prison. Remove from *him*, we intreat thee, all frightful Apprehensions, all perplexing Doubts and Scruples about *his* Duty, which will either hinder *him* from doing it at all, or make *him* to do it heavily and with a troubled Mind. Let *him* not indulge *his* Fears as a Sign of Tenderness of Spirit, and the Fruits of thy Grace, but rather let *him* labour against them, as *his* spiritual Disease, or as Satan's Temptations.

O make *him* satisfied and settled in a right Understanding of all good things, and careful in the Observance of them, and do thou expel by the Light of thy Countenance, all those Mists of Darkness which cloud and obscure *his* Soul, that *he* may not unnecessarily be dejected and distrustful of *himself*, or dishonourably jealous of thee. Deliver *him* from all *his* Offences, that do provoke thee to hide thy Face from *him*, and make *him* so much a Stranger to Peace and Comfort,

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fort, and cause *him* to be delighted with doing thy Will, and to place *his* chief Satisfaction in acting so as is most agreeable to thee, thro' Jesus Christ our Lord.

¶ A Prayer for one who is hurried with wicked and blasphemous Thoughts.

*From Mr.
Lewis.*

O Lord God, who art the Father of our Spirits, and to whom all Thoughts are open, and all Desires known; we humbly intreat thy fatherly Goodness to succour and relieve this thy Servant, who labours under the Burden of wicked Thoughts and blasphemous Suggestions. Thou knowest, O Lord, how painful and uneasy such Thoughts are to *him*, how contrary to the Sense *he* has of thy Excellencies and Perfections, and how earnestly *he* desires to be freed from them. Thou seest how much *his* Soul is cast down, and how disquieted *his* Spirit is within *him*. That at these hellish Suggestions *his* Heart trembles, and is moved as it were out of its Place. And though the Troubles of *his* Heart are thus enlarged, *he* finds no Way to be brought out of *his* Distress. To thee therefore we humbly presume to apply ourselves, and to intreat that thou wilt look upon *his* Affliction and *his* Pain, and forgive

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forgive *him* all *his* Sins. We know, O Lord, that nothing is impossible with thee, that thou stoppest the Raging of the Seas, and canst as easily rectify the tumultuous Thoughts of a raging Mind. O let thy Power and Greatness be shewn in healing the Mind of this thy Servant. Cleanse the Thoughts of *his* Heart by the Inspiration of thy Holy Spirit. Suffer them not to be defiled by any wicked, profane, or blasphemous Suggestions mixing with them. But heal the Soul of thy Servant, by enabling *him* to stifle and suppress all such Thoughts as tend to vex and torment it, to rob it of its Peace, and deprive it of its Innocence. To this End, enable thy Servant to keep all *his* Passions within due Bounds, to be of an equal and steady Temper, to be mild and gentle in *his* Behaviour, and neither to set *his* Hopes nor *his* Fears too high. Make *him* to abide in the Calling wherein he is called, and not forsake the Station wherein thy Providence has placed *him*, but do *his* Duty in that State of Life to which thou hast called *him*. Let *him* not think the worse of thee, or accuse thy Providence of Want of Care of *him*; since if thou pleasedst thou mightest have permitted such Thoughts to have continued perpetually without any Intermission,

or

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or at least to have visited *him* much oftener, and in a more frightful Manner, without the least Diminution of thy Justice. Make *him* sensible therefore of the wise and kind Reasons of these Afflictions; that if they are duly improved, they may be powerful Preservatives of *his* Soul against the prevailing Sins of a loose Age; may lessen *his* Inclinations to the Enjoyments of this Life, and deaden his Appetite to sensual Pleasure, and the perishing Goods of this World; that by these Afflictions *he* may be dispos'd to compassionate the Sufferings of others, and less to envy their Height and Prosperity; that they tend to make *him* more to feel *his* own InfirmitieS, and to perceive the Want of divine Assistance, and to carry *his* Thoughts to Heaven: All which Advantages shew, that it is in Faithfulness that thou afflictest Mankind; and that altho' for the present all Affliction is grievous, yet it is our own Fault if it does not work out for us a more exceeding and eternal Weight of Glory. But in vain, O God! are all these Considerations, unless thou pleaseſt to ſet them home on our Minds. To thee therefore we address ouſelves, that thou wouldest open the Eyes of this thy Servant, that *he* may ſee and know the wise and gracious Dispensations of thy Providence, and by humbling

humbling himself under them, may be at last lifted up, and made a Partaker of that Peace and Joy which thou bestowest on all thy faithful Servants. Grant this for Jesus Christ his Sake, our only Mediator and Advocate.

¶ *A Prayer for one who is afflicted with a profane Mistrust of divine Truths, and blasphemous Thoughts.*

*From Mr.
Kettlewell.*

O Most gracious God, who by the Power of thy Spirit art only able to cure our Sicknes, and overcome the Unruliness of our Minds; protect this thy Servant, we humbly and earnestly intreat thee, against all profane Doubts and Mistrusts of thy Truths, and against all blasphemous Thoughts and Suggestions about divine Things, which either his own melancholy and disordered Fancy, or the busy and wicked Adversary, are ready to represent and suggest to him.

Never suffer them, O God, to stagger and weaken his Faith, nor to hinder or clog his Practice; nor, if thou pleaseſt, by their wearisome Conflicts, to be a Pain and Burden to his Life. Preserve him not only from the Sin, but, if it may seem good to thy fatherly Wisdom, from the Temptation, to and from the Trouble and Sorrow of them.

But

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But if it be thy blessed Will to continue these profane and terrifying Thoughts for *his* Trial and Humiliation; Lord, make *him* sensible, and comfort *his* disturbed Heart with the Sense thereof, that it will not be imputed as a Sin to *him*, to be tempted therewith, but to yield to the Temptation: Convince *him* that in thy Sight *he* is not guilty of the same, whilst *he* neither believes nor gives place to them; not altering or abating either *his* Faith or *his* Practice thereupon. Let *him* know that these distrustful and blasphemous Thoughts are the Enemy's Sin, who to try and tempt *him*, studiously and wickedly suggests them; not *his*, who instead of hearkening thereto, and complying therewith, immediately resists them, as soon *he* perceives them, and casts them out with Horror and Indignation.

O that during this Trial *he* may learn to depend entirely upon thee, without whom *he* can do nothing; that as often as these profane Thoughts are thrown into *his* Mind, he may find Grace to overcome them, and without the least Allowance or Delay, to throw them out again; and that *he* may learn to bear with *himself*, and to shew Patience under them, as under every other Affliction and Trial of thy ordering,

trusting to thy Grace to assist *him*, and to thy Mercy to accept *him*, whilst *he* is humbly labouring under the same; and to thy Goodness to rid *him* of them in thy due Time, for our dear Lord and only Saviour Jesus Christ his Sake. *Amen.*

¶ *A Prayer for one under the Dread of God's Wrath, and everlasting Damnation.*

*From Mr.
Lewis.*

O Almighty God, the Aid of all that need, and the Helper of them that flee to thee for Succour, accept, we beseech thee, the Prayers that we now put up for this thy Servant, labouring under the dismal Apprehensions of thy Wrath. O, who may stand in thy Sight when once thou art angry? *His* Flesh trembles for Fear of thee, and *he* is afraid of thy Judgments. *He* is not able to bear up under the Thoughts of thy Displeasure, that thy Mercy is clean gone, and that thou wilt shew *him* Favour no more.

But do not thou, O God, enter into Judgment with *him*; make *him* sensible, that tho' the Wages of Sin be Death, yet the Gift of God is eternal Life: That thou hatest the Death of a Sinner, and art not willing that any should perish: That thou always punishment less than we deserve, and

O in

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in the Midst of Judgment remembrest Mercy: O do thou set this home on *his* Mind, that so *he* may be brought off from *his* Dis-trust of thy Mercy, and thinking *his* Sins are unpardonable by thee. For his Sake who suffered on the Cross, and made there a full, perfect, and sufficient Sacrifice, Obla-tion and Satisfaction for the Sins of the whole World, deliver *him* from thy Wrath, and from everlasting Damnation. Hide not thy Face from *him*, but revive *his* Soul with a Sense of thy Love, and the Hopes of thy Pardon, and obtaining the Joy of thy Sal-vation; that so *he* may be raised again from this Dejection *he* is now afflicted with, and may shew with Gladness what thou hast done for *his* Soul; all which we humbly beg for Jesus Christ's Sake. Amen.

¶ A Prayer for a Lunatick.

From Mr.
Jenks.

O Lord, the only wise God, thou givest Understanding, and tak-est it away as thou pleaseft; and thou art holy and righteous in all that ever thou dost; though the Reason and Meaning of many of thy Works is unknown to us, yet still thou knowest well what thou hast to do: And we must be dumb, and not open our Mouths, when it is thy doing. The Strokes

Strokes which thou hast laid on thy poor Creature would be just upon any of us ; and we must acknowledge it owing wholly to thy Mercy that it is any better with us : But in tender Compassion of *his* pitiable Condition, we take upon us to beg thy merciful Relief in *his* Behalf ; for thou, Lord, that givest Sense and Discretion, canst as easily renew them when impaired ; and thou that madest thy Servant out of nothing, canst also bring *him* to use *his* Reason right as *he* ought.

O dispel the Clouds in which now *his* Soul is wrapt up, that *he* may come to a good Understanding of *himself*, and a right Mind. Reduce and heal *his* craz'd and disordered Understanding, settle and quiet *his* Passions, pacify and compose *his* Fancy and Imagination. Have Pity, we beseech thee, O Lord, upon *him*, and impute not unto *him* any thing that is now said or done amiss by *him* : But in Mercy pass it by, as if it had not been said or done at all.

O that thou wouldest direct to some Means for Help in this Case ! and make *him* tractable to the Use of Remedies, and willing and ready to comply with the Advice of *his* Friends, till *he* shall be in a better Capacity to manage and help *himself*. And where no Means will reach to work

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the Cure; that thou canst open the Doors which are barred against us, and art never at such a Loss but thou knowest how to deliver: O reveal thy glorious Arm to bring Salvation from above, and command that Deliverance which is out of our Prospect to see effected: That thy Name may have all the Glory of such thy great and wonderful Mercy in Jesus Christ. *Amen.*

¶ A Prayer for natural Fools or Madmen.

From Mr. Kettlewell. **O** Almighty and most merciful Father, pity, we intreat thee, this thy poor Creature, who knows not *his* own Wants, nor how to ask for thy Mercies: But as *he* is not capable of doing Things to please thee, so let nothing which *he* doth offend thee. *He* is still as an Infant, O God, not arrived to the Use of Reason: O deal with *him* as thou dost with them, and as such admit *him* into the Kingdom of Hea-

* Omit this Clause
in the Case of Madmen
who have been mad
since they came to the
Use of Reason.

ven. [* *He* has been received for thy Child in Baptism, and has done nothing since to forfeit the Claims of Mercy and Bliss made over to *him* therein, and belonging to that Relation;] O let them be fulfilled and made good to *him* in their Time.

And

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And as *his* want of Understanding unfits *him* to do any thing for thee, so doth it likewise to do any thing for *himself*; and therefore *he* needs to have the more done for *him* by thee, and by the good Instruments of thy Providence. O let thy Care, good Lord, supply the Wants of *his* own. Give thy holy Angels Charge to *him*, as they do to helpless Children. Give thy Saints, and those who are any way concerned with *him*, the Inclination to be Understanding, and Eyes, and Feet, and Hands to *him*, as to one who is as if *he* had none of these of *his* own, but wants to have them supplied out of thy Provision; and do thou in thy Wisdom prevent those Evils which *he* can't foresee, and put those by which *he* wants Understanding to remove; especially, O Lord, keep *him* from doing any thing that is mischievous, either to others or to *himself*.

O, thou who art found of them that seek thee not, shew Mercy to this thy Servant, who extremely needs thee, though *he* can't seek unto thee; thou, O Lord, knowest *his* Wants, tho' *he* is insensible and ignorant of them: And tho' *he* cannot speak for *himself*, yet his Wants speak and cry aloud for *him*. O hear their Cry, which calls to thee for Pity. Hear us for *him* who is

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not able to ask for himself, and grant him thy special Care at present, and thy Peace at the last, through the Merits and Mediation of thy dear Son our only Saviour Jesus Christ.
Amen.

¶ Proper Psalms for a sick Person at Sea.

I.

1. **S**AVE me, O God, for the Waters are come in even unto my Soul,
Psalm lxix. 1.

2. I am come into deep Waters, so that the Floods run over me, *Psalm lxix. 2.*

3. The Floods are risen, O Lord, the Floods have lift up their Voice: The Floods lift up their Waves, *Psalm xciii. 4.*

4. The Waves of the Sea are mighty, and rage horribly, but yet the Lord who dwelleth in Heaven is mightier, *Psalm xciii. 5.*

5. He maketh the Storm to cease, so that the Waves thereof are still, *Psalm cvii. 29.*

6. Wherefore, unto thee, O Lord, do I cry in my Trouble: Deliver me out of my Distress, *Psalm cvii. 28.*

7. Thou shalt shew us wonderful Things in thy Righteousness, O God of our Salvation: Thou that art the Hope of all the
Ends

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Ends of the Earth, and of them that remain
in the broad Sea, *Psalm lxv. 5.*

8. I will cry unto thee, thou art my Father, my God, and the Rock of my Salvation, *Psalm lxxxix. 26.*

9. Withdraw not thou thy Mercy from me, O Lord; let thy Loving-kindness and Truth always preserve me, *Psalm xl. 14.*

10. For innumerable Troubles are come about me; my Sins have taken such hold upon me, that I am not able to look up; yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me, *Psalm xl. 15.*

11. O Lord, let it be thy Pleasure to deliver me: Make haste, O Lord, to help me, *Psalm xl. 16.*

II.

OUT of the Deep have I called unto thee, O Lord; Lord hear my Voice, *Psalm cxxx. 1.*

2. O let thine Ears consider well the Voice of my Complaint, *Psalm cxxx. 2.*

3. For I am helpless and poor, and my Heart is wounded within me, *Psalm cix. 21.*

4. My Heart is disquieted within me, and the Fear of Death is fallen upon me, *Psalm lv. 4.*

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5. Fearfulness and Trembling are come upon me, and an horrible Dread hath overwhelmed me, *Psalm lv. 5.*

6. I go hence like the Shadow that departeth, and am driven away like a Grasshopper, *Psalm cix. 22.*

7. O God, thou knowest my Foolishness, and my Sins are not hid from thee, *Psalm lxix. 5.*

8. Thou hast laid me in the lowest Pit; in a Place of Darkness, and in the Deep, *Psalm lxxxviii. 5.*

9. Thine Indignation lieth hard upon me, and thou hast vexed me with all thy Storms, *Psalm lxxxviii. 6.*

10. Thou breakest me with a Tempest, and my Roarings are poured out like Waters, *Job iii. 24.*

11. O reject me not utterly, and be not exceeding wroth against thy Servant, *Lament. v. 22.*

12. For my Soul is full of Trouble, and my Life draweth nigh unto Hell, *Psalm lxxxviii. 2.*

13. I am brought into so great Trouble and Misery, that I go mourning all the Day long, *Psalm xxxviii. 6.*

14. For my Loins are filled with a sore Disease, and there is no whole Part in my Body, *Psalm xxxviii. 7.*

15. My

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15. My Wounds stink and are corrupt, through my Foolishness, *Psalm xxxviii.* 5.

16. Behold, O Lord, I am in Distress, my Bowels are troubled, my Heart is turned within me, for I have grievously rebelled, *Lament. i.* 20.

17. O Remember not the Sins and Offences of my Youth, but according to thy Mercy think thou upon me, O Lord, for thy Goodnes, *Psalm xxv.* 7.

18. Take thy Plague away from me: I am even consumed by the Means of thy heavy Hand, *Psalm xxxix.* 11.

19. When thou with Rebukes dost chaste Man for Sin, thou makest his Beauty to consume away, like as it were a Moth fretting a Garment: Every Man therefore is but Vanity, *Psalm xxxix.* 12.

20. Hear my Prayer, O Lord, and with thine Ears consider my Calling: Hold not thy Peace at my Tears, *Psalm xxxix.* 13.

21. For I am a Stranger with thee, and a Sojourner, as all my Fathers were, *Psalm xxxix.* 14.

22. O spare me a little, that I may recover my Strength before I go hence and be no more seen, *Psalm xxxix.* 15.

Glory be to the Father, &c.

As it was in the Beginning, &c.

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¶ A Prayer for a sick Seaman.

O Most great and glorious Lord, God of our Salvation, the Ends of the Earth, and of them that remain in the broad Sea; under whose powerful Protection we are alike secure in every Place, and without whose Providence over us, we can no where be in Safety; Look down, we beseech thee, upon us thy unworthy Servants, who are called to behold thy Wonders in the Deep, and to perform our several Duties in the great Waters.

Thou art our Refuge and Strength, a very present Help in Trouble, and therefore we fly unto thee for Succour in all our Needs; but in particular now we come unto thee, for Mercy on our distressed Brother, whom thou hast been pleased to visit with the Rod of Affliction.

The Waves of Death, O Lord, encompass him about, and the Sorrows of Hell take hold upon him, 2 Sam. xxii. 5, 6.

O leave him not to himself, nor let him be given over to a Spirit of Slumber and Darkness; but open thou his Eyes, that he may behold the wondrous Things of thy Law, and help him in all Things rightly to state his Accounts with thee his God; that so from the Sickness

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ness of *his* Body he may find Health and Salvation to *his* Soul, which is the great End of all thy righteous Judgments and Afflictions that are sent upon us.

Let *him* seriously consider and reflect within *himself*, from this small Expression of thy Displeasure, *what a dreadful Thing it is to fall into the Hands of the living God*; and learn from thence, for ever after, if it shall please thee to raise *him* up again, to preserve a more awful Sense of thy divine Majesty upon *his* Spirit, *and to live more soberly, righteously, and godlily in this present World.*

We know, O Lord, by sad Experience, that many are the Enemies of Peace, and that the whole World lieth in Wickedness; but let *him* not follow a Multitude to do Evil, nor give his Consent to the Enticement of Sinners; but being perfectly redeemed from all vain Conversation, and renewed in the Spirit of his Mind, let him walk before thee with a perfect Heart, and spend the Residue of *his* Days in thy Faith and Fear.

Or if otherwise thou hast determined concerning *him*, O be pleased to give *him* sufficient Grace and Strength, and Time to make his Calling and Election sure, before he goes hence, and be no more seen. Revive his drooping Spirits, fortify his Heart, and as he

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he decays in the outer, strengthen him in the inner Man, by setting before him the Hopes of a blessed Immortality, as an Anchor of the Soul, both sure and stedfast.

In fine, O Lord, if thou art pleased to take *him* hence, be thou *his* Life in Death, and conduct *him* safe from the troublesome Waves of the World, into the *still Waters of Comfort*, even to that blessed Haven of Felicity, where *he* may no more be *tossed with the Tempest of Affliction*, nor in Danger of making *Shipwreck of his Faith*, but may rest secure from the *stormy Winds and Tempests*, and possess his *Vessel in Sanctification and Honour*, in Peace and Security, and a full Fruition of Happiness in the Kingdom of Heaven for evermore. *Amen.*

¶ A Prayer for a sick Soldier or Seaman.

O Most mighty Lord, the Fountain of Health and Life, Strength and Courage, the Aid and Support of all that fly unto thee for Succour, with whom is no Respect of Persons, but every one that feareth thee (whether he be rich or poor, learned or unlearned) is accepted of thee; we beseech thee mercifully to look down upon our poor *Brother*, who is now fallen under the Rod of thy heavy Displeasure.

We

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We know, O Lord, that all thy Judgments are principally intended for our Good, in the End, by the Reformation of our Lives and Manners ; and therefore we most humbly beseech thee to let thy present Judgment have that good Effect upon our *Brother*, that *he* may lead the rest of *his* Life as a faithful Soldier of Jesus Christ, and not continue to harden *his* Heart like *Pharaoh*, against all the powerful and repeated Instances of thy Mercies and Judgments towards *him*.

If thou hast designed this Sickness shall terminate in *his* Death, O be pleased to fit and prepare *him* for it ; or if otherwise in Mercy thou hast determined to spare *him*, O let *him* not return to any of *his* former sinful Courses, but let *him* always keep in mind the Promise that *he* made to thee in Baptism, of renouncing the World, the Flesh, and the Devil, and which *he* now again heartily renews (as we hope) in this *his* Day of Visitation.

We know, O Lord, that many Temptations will unavoidably assault *him* in the State of Life wherein *he* is engaged, and therefore we most humbly beseech thee to give *him* such a Portion of thy blessed Spirit, as may enable *him* to fight with as much Resolution and Courage against *his* spiritual Enemies,

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Enemies, as the Nature of his Post obliges him to do upon a just Occasion, against his temporal; ever rememb'ring that the greatest of Conquests is that which is made upon ourselves, and that no Victory is so truly brave and honourable, as that which is obtained over our Lusts and brutish Affections.

Wherefore give him Grace, we beseech thee, O Lord, to abhor that which is Evil, and to cleave to that which is Good. Let all Blasphemy and Profaneness, all Riot and Drunkenness, and Luxury, and Lasciviousness, be far from him, and let him carefully follow the Rule our Saviour hath set him, doing Violence to no Man, accusing no Man falsely, and being content with his own Wages; so that having put on the whole Armour of God, he may be able to stand against the Wiles of the Devil; and whenever thou shalt be pleased to put an End to his Warfare (either now or hereafter) he may chearfully resign up his Soul into thy Hands, in those sweet and comfortable Words of the Apostle, I have fought a good Fight, I have finished my Course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give unto all those that love and fear him, and put their Trust in his Mercy. Amen.

¶ *A Prayer for a Person condemned to die.*

From Dr.
Inet.

O Most just and holy Lord God, who bringest to Light the hidden Things of Darkness, and by thy just and wise Providence dost bring Sin to Shame and Punishment; disappointing the Hopes of wicked Men; visiting their Sins upon them in this present Life, that thou mayest deter others from the Evil of their Ways, and save their Souls in the Day of our Lord Jefus. O Lord! in Mercy look down upon this thy Servant, who now is before thee to confess thy Justice in making *him* a sad Example to others. *He* with Sorrow and Shame confesses it would be just with thee, should Death eternal be the Wages of *his* Sins, and everlasting Sorrow the Recompence of *his* Iniquity. *He* has, we confess, O Lord! slighted thy Mercy, and abused thy Goodnes, and has therefore no Reason to expect any other than to be made an everlasting Sacrifice to thy Justice. When thou hast by the Ministry of thy Word, and the Interposition of thy Providence, called *him* to Repentance, *he* has stopt *his* Ears, and slighted thine Admonitions. O! how just therefore would it be now with thee to stop thine Ears, and not to hear *him* in this

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this Day of Trouble, when Distress and Anguish is come upon *him*! How oft has he made a Mock of thy tender Offers of Grace and Mercy? How just would it therefore be with thee to mock him now *his* Calamity is come upon *him*, and when thy just Judgments have overtaken *him*? *He* confesses that *he* hath hardened *his* Heart, notwithstanding all thy Importunities to *him* to repent and live: That *he* has still gone on from one Wickedness to another, with Greediness acting over the Works of Darkness, and even hating to be reformed: That *he* has notoriously broken *his* baptismal Vows and Engagements, and thereby given Encouragement to the Enemies of our most holy Faith to blaspheme and speak ill of it; and that on these Accounts *he* has nothing to expect but that thou shouldest deal with *him* according to *his* Sins, and Reward *him* according to the Multitude of *his* Offences. But thou, O God, hast been pleased to declare, that with thee is Mercy and plenteous Redemption: That thou willest not the Death of a Sinner, but rather that he should repent and live. Thou hast so loved the World, that thou gavest thy only begotten Son, that whosoever would believe in him should not perish, but have everlasting Life. O

let

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let not *him*, whom we are now commanding to thy Mercy, for ever perish and be lost. Tho' *he* be one of the chiefeſt of Sinners, yet for thine own Sake, who delightest in ſhewing Mercy; for thy Son's Sake, who came on Purpose to call Sinners to Repentance, and ſhed even his Blood for the Remiſſion of Sins; have Mercy upon a poor Wretch, that owns he deserves eternally to die. Pardon and forgive *him*, and let *him* find Mercy in this *his* Time of Need. Pardon, we earnestly intreat thee, *his* wilful and *his* heedleſs Follies, *his* Errors, and *his* crying and notorious Sins; particularly that for which he is now to die. O Lord! thou God of Mercy who art abundant in Goodness, have Pity on the Work of thine own Hands: Look not on *him* as *he* is polluted with *his* own Sins, and made a Partner of other Mens, but have a Respect to *him* through *his* Merits who came to take away the Sins of the World. Bury *his* Sins in *his* Grave, and however they may rise in this World to shame *him*, let them never rise in that which is to come, to condemn *him*; and whatever he suffers here, let *him* be blessed hereafter, among them, whose Unrighteousneſs is forgiven, and whose Sin is covered. However Men may in the Execution of Justice, and to deter

P

others

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others from being guilty of the like Wickedness, kill *his* Body; let neither *his* Body, nor *his* Soul, be destroyed in Hell, but let *both* be eternally saved, for Jesus Christ his Sake, who died to save Sinners. *Amen.*



The



The Ministratior of Publick BAPTISM of Infants, to be used in Churches.

¶ The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the most Number of Persons come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the Number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in Remembrance of his own Profession made to God in his Baptism. For which Cause also it is expedient, that Baptism be administered in the vulgar Tongue. Nevertheless (if Necessity so require) Children may be baptized upon any other Day.

¶ And Note, That there shall be for every Male Child to be baptized, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers.

¶ When there are Children to be baptized, the Parent shall give Knowledge thereof over Night, or in the Morning before the Beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his Discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there shall say,

Q. **H**A T H this Child been already baptized, or no?

¶ If they answer No, then shall the Priest proceed as follows.

Dearly beloved, forasmuch as all Men are conceived and born in Sin, and that our Saviour Christ saith, None can enter into the Kingdom of God except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, thro' our Lord Jesus Christ, that of his bounteous Mercy he will grant *this Child* that Thing which by Nature *he* cannot have, that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively Member* of the same.

¶ *Then shall the Priest say,*

Let us pray,

Almighty and everlasting God, who of thy great Mercy didst save *Noah* and his Family in the Ark from perishing by Water, and also didst safely lead the Children of *Israel* thy People through the *Red Sea*, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the River *Jordan*, didst sanctify Water to the mystical washing away of Sin: We beseech thee for thine infinite Mercies, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him* with the Holy Ghost, that *he* being delivered

vered from thy Wrath, may be received into the Ark of Christ's Church ; and being stedfast in Faith, joyful thro' Hope, and rooted in Charity, may so pass the Waves of this troublesome World, that finally he may come to the Land of everlasting Life, there to reign with thee World without End, thro' Jesus Christ our Lord. *Amen.*

Almighty and Immortal God, the Aid of all that need, the Helper of all that flee to thee for Succour, the Life of them that believe, and the Resurrection of the Dead ; We call upon thee for *this Infant*, that he coming to thy holy Baptism, may receive Remission of *his* Sins by spiritual Regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the Gate unto us that knock ; that *this Infant* may enjoy the everlasting Benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the Priest stand up, and the Priest shall say,*
Hear the Words of the Gospel written by
St. Mark, in the 10th Chapter, at the
13th Verse.

THEY brought young Children to Christ, that he should touch them; and his Disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, suffer the little Children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. And he took them up in his Arms, put his Hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the Words of the Gospel.

BEloved, ye hear in this Gospel the Words of our Saviour Christ, that he commanded the Children to be brought unto him; how he blamed those that would have kept them from him, how he exhorted all Men to follow their Innocency. Ye perceive how by his outward Gesture and Deed he declared his good Will towards them; for he embraced them in his Arms, he laid his Hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the Arms of his Mercy.

cy, that he will give unto *him* the Blessing of eternal Life, and make *him* Partaker of his everlasting Kingdom. Wherefore we being thus persuaded of the good Will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable Work of ours, in bringing *this Infant* to his holy Baptism, let us faithfully and devoutly give Thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble Thanks that thou hast vouchsafed to call us to the Knowledge of thy Grace and Faith in thee; increase this Knowledge, and confirm this Faith in us evermore. Give thy holy Spirit to *this Infant*, that he may be born again, and be made *an Heir* of everlasting Salvation, thro' our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the Godfathers and Godmothers in this wise.

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of

his Sins, to sanctify *him* with the Holy Ghost, to give *him* the Kingdom of Heaven, and everlasting Life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these Things that ye have prayed for; which Promise he for his Part will most surely keep and perform. Wherefore after this Promise made by Christ, *this Infant* must also faithfully for *his* Part, promise by you that are *his* Sureties (until he come of Age to take it upon *himself*) that he will renounce the Devil and all his Works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DO ST thou in the Name of this *Child*, renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous Desires of the same, and the carnal Desires of the Flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minister.

DO ST thou believe in God, the Father Almighty, Maker of Heaven and Earth?

And

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And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin *Mary*; that he suffered under *Pontius Pilate*, was crucified, dead and buried; that he went down into Hell, and also did rise again the third Day; that he ascended into Heaven, and sitteth at the right Hand of God the Father Almighty; and from thence shall come again at the End of the World to judge the Quick and the Dead?

And dost thou believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Flesh; and everlasting Life after Death?

Answ. All this I stedfastly believe.

Minister.

WI LT thou then be baptized in this Faith?

Answ. This is my Desire.

Minister.

WI LT thou then obediently keep God's holy Will and Commandments, and walk in the same all the Days of thy Life?

Answ. I will.

¶ Then

¶ Then shall the Priest say,

O Merciful God, grant that the old *Adam* in this *Child* may be so buried, that the new Man may be raised up in *him*. *Amen.*

Grant that all carnal Affections may die in *him*, and that all Things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have Power and Strength to have Victory, and to triumph against the Devil, the World, and the Flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly Virtue, and everlastingly rewarded, through thy Mercy, O blessed Lord God, who dost live and govern all Things, World without End. *Amen.*

A Lmighty and everlasting God, whose most dearly beloved Son Jesus Christ, for the Forgiveness of our Sins, did shed out of his most precious Side both Water and Blood, and gave Commandment to his Disciples, that they should go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the Supplications

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plications of thy Congregation ; sanctify this Water to the mystical washing away of Sin ; and grant that *this Child* now to be baptized therein may receive the Fulness of thy Grace, and ever remain in the Number of thy faithful and elect Children, thro' Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the Child into his Hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

NI baptize thee in the Name of thee Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid Words,*

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then shall the Priest say,*

WE receive this Child into the Congregation of Christ's Flock, * and do sign him with the Sign of the Cross, in token that here-
after he shall not be ashamed to confess the Faith of Christ

* *Here the Priest shall make a Cross upon the Child's Forehead.*

crucified,

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crucified, and manfully to fight under *his* Banner, against Sin, the World, and the Devil, and to continue Christ's faithful Soldier and Servant unto *his* Life's End. *Amen.*

¶ *Then shall the Priest say,*

Seing now, dearly beloved Brethren, that *this Child* is regenerated and grafted into the Body of Christ's Church, let us give Thanks unto Almighty God for these Benefits, and with one Accord make our Prayers unto him, that *this Child* may lead the rest of *his* Life according to this Beginning.

¶ *Then shall be said, all kneeling,*

O UR Father, which art in Heaven. Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil.

¶ *Then shall the Priest say,*

WE yield thee hearty Thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit; to receive *him* for thine own *Child*

Child by Adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that *he* being dead unto Sin, and living unto Righteousness, and being buried with Christ in his Death, may crucify the old Man, and utterly abolish the whole Body of Sin; and that as *he* is made *Partaker* of the Death of thy Son, *he* may also be *Partaker* of his Resurrection; so that finally with the Residue of thy holy Church, *he* may be *an Inheritor* of thine everlasting Kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers, this Exhortation following,*

FORasmuch as *this Child* hath promised by you *his* Sureties, to renounce the Devil and all his Works, to believe in God, and to serve him; ye must remember that it is your Parts and Duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn Vow, Promise and Profession *he* hath there made by you. And that *he* may know these Things the better, you shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar Tongue, and all other Things which a Christian ought to know and

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and believe to his Soul's Health ; and that *this Child* may be virtuously brought up to lead a godly and christian Life, remembraing always, that Baptism doth represent unto us our Profession, which is, to follow the Example of our Saviour Christ, and to be made like unto him ; that as he died and rose again for us, so should we who are baptized, die from Sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Godliness of Living.

¶ Then shall be add and say,

VE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the ten Commandments in the vulgar Tongue, and be further instructed in the Church Catechism set forth for that Purpose. 5 DE60

IT is certain by God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved.

TO take away all Scruple concerning the Use of the Sign of the Cross in Baptims ; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxxth Canon, first published in the Year MDCIV. The



The Ministratiōn of Private BAPTISM of Children in Housēs.

¶ The Curate of the Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable Cause, to be approved by the Curate.

¶ And also they shall warn them, that without like Cause and Necessity, they procure not their Children to be baptized at home in their Houses. But when Need shall compel them so to do, then Baptism shall be administered on this Fashion.

¶ First, Let the Minister of the Parish (or in his Absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of publick Baptism, as the Time and present Exigence will suffer. And then the Child being named by some one that is present, the Minister shall pour Water upon it, saying these Words,

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give Thanks unto God, and say,

WE yield thee hearty Thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy

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holy Spirit; to receive *him* for thine own Child by Adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made Partaker of the Death of thy Son, so *he* may inherit thine everlasting Kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child which is after this Sort baptized, do afterwards live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used.*

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